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# THE INCARNATION:

A SUPPLEMENT TO

## THE DIVINE LIFE AND THE NEW BIRTH.

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By JAMES CRAIK,

RECTOR OF CHRIST CHURCH, LOUISVILLE, KY.

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# THE INCARNATION.

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## CHAPTER I.

### THE EFFECT OF THE INCARNATION UPON HUMAN NATURE.

IN the preceding work I have assumed this great fact—The Incarnation—as the essential basis of all Christian truth. Especially is this profound mystery, the immediate and necessary source of the truth which, because it is so commonly denied or neglected, I have more largely maintained, the gift of The Holy Spirit, to be the guide and helper of humanity in every condition of this earthly state of probation. Assuming this fundamental fact, I omitted to state with proper distinctness the essential meaning and pervading nature of this fact, as it is presented to us in the revelation of the WORD MADE FLESH. The present state of religious thought makes such a statement more necessary now than at any recent period.

Every now and then it becomes necessary in the history of society and of the Church to go back to first truths—to elemental principles. It is not so much that these first truths come to be formally denied, but that, being universally acknowledged and taken for granted, their very familiarity hides from us their depth of meaning. That great Christian truth—The Incarnation—has been for some ages an illustration of this tendency. While all devoutly acknowledge it in the Creed, and with heart and mind confess it to be at the foundation of Christian faith

and hope, yet the intense contemplation in later times of the sacrificial death of Christ, and of the external and judicial effects of that sacrifice as an offering for sin, has greatly obscured our conception of the full meaning and the pervading effect of The Incarnation in the economy of salvation.

§1. THE OLDER  
RELIGIONS RE-  
COGNIZE THE IN-  
CARNATION.

1. The Incarnation of Deity—God becoming man—man exalted to communion and fellowship with God—is the meeting-point of all the higher religions of the world. Only when the degradation produced by multiplying sin, and by increasing ignorance, had reached an extreme limit, did men exchange this conception for Fetich worship, for the adoration of creatures lower than themselves as gods.

All the older religions, which are also the higher, are instinct with this conception. It was an ennobling principle, which served to elevate the peoples who entertained it, inspiring them with lofty thoughts and with cheering expectations. The gloom, the darkness, and the crushing bondage of heathenism only settled down upon the nations as this grand conception of the primeval religions was gradually obscured. No sufficient account of the universal prevalence of this idea, and of its organic connection with the ritual of all these religions, can be found except in the fact which the Divine word makes known, that a primeval promise given to the Parents of mankind, and incorporated into a primeval ritual, made it the common inheritance of all the nations.

History assures us that the nations which retained most faithfully in freshness and vividness this ennobling truth have been the brightest, the most elastic, and the most capable. This has been emphatically true of those peoples who, as composing the Church of God, have preserved this truth in its uncorrupt integrity. And since the actual



coming of the Son of God in our nature the Christendom which exists as the realization of this truth witnesses to the whole earth its generous and elevating influence. By the inspiration and power of this grand fact in human history the earth itself has been subdued, and the strongest powers of nature brought under subjection to man's control. A higher task than this has been essayed and measurably accomplished. The corruption of man's own nature, indwelling sin, the usurped dominion of the Devil, have been successfully encountered, and in myriad instances in every age gloriously overcome.

§ 2. THE AUGUSTINIAN THEOLOGY OBSCURED THE DOCTRINE OF THE INCARNATION.

2. For a long time the Incarnation was considered of little more import than as a necessary foundation for the merit and virtue of the expiatory sacrifice, and for the forensic distribution of the benefits of that expiation to those elect persons for whom only it was designed. The Augustinian theology presumptuously undertakes to answer the question which our Lord and Master refused to answer, "Are there few that be saved?" In the mediæval ages it answered this question dogmatically by the double affirmation that only a few elect could be saved and that all the elect would be baptized. Add to this the accordant dogma of the indefectibility of grace, and you have that tissue of contradictions, of arbitrary assumptions, and of narrow technicalities which have been the opprobria of Christianity, and a fruitful source of unbelief in all the history of the Church.

In the second generation after the Reformation the Sacraments grew into disrepute with an active and earnest section of the Protestants, and came to be regarded as little better than dead forms and beggarly elements. Discarding therefore the Sacraments from all effectual operation, these persons retained the theology of Augustine under

its modern name of Calvinism, and affirmed it to be the only pure gospel. As a natural reaction from this phase of error multitudes have renounced the Gospel itself as thus represented.

Romanism, in settling down upon its own distinctive basis as a sect, retained in vigorous exclusiveness the sacramental part of the mediæval system; and while some of its schools adhered firmly to the Augustinian theology, other schools gradually softened the sterner and more repulsive features of that theology, and have come very near to the Pelagian heresy.

The Christian consciousness of that immense majority of the English and American Church which revolted from the narrowness of Puritanism has held with more or less distinctness the true sense of the Incarnation, and has consequently assigned to the Sacraments their actual meaning and purpose in the economy of salvation.

The confused and imperfect conception of the meaning and effect of the Incarnation is painfully exhibited by the accepted representations of the beginning of spiritual life, in both the Romish and the Puritan systems of theology. Both assume a partial redemption. The Romish view of this partial redemption is that the beginning of spiritual life is in Baptism. The baptized therefore are the elect, and they only can be saved. The Puritan version of the same dogma is that spiritual life begins at the so-called conversion of the adult subject, and that therefore Christ *has no connection with our nature* until this epoch in the personal history of the elect.

Few of our own people, imbued as they must be with the genial and catholic spirit of the Liturgy, can hold either of these systems in their naked severity, for both are hopelessly at variance with that spirit and with fact, experience, and consciousness. Every one is compelled to

modify one or the other systems more or less distinctly. But such has been the pervading influence of the Augustinian theology upon the thought and speech of Christendom that the language of one or the other of these systems is familiarly used by writers and preachers, and men array themselves into hostile parties, having for their shibboleths the terminology of the Romish or of the Puritan version of election. It is very easy for the partisans of each of these systems to point out the error of their antagonists; and, seeing that error so plainly, they cling with more intense devotion to their own cherished dogma as the only refuge from the falsehood mutually charged. Thus the vain contest between these related but warring errors continues from age to age.

§3. SPECULATIVE VIEWS CONCERNING ORIGINAL RIGHTEOUSNESS AND ORIGINAL SIN.

3. In trying to determine this question of the beginning of spiritual life in man, both the opposing schools of theology have undertaken to declare the precise nature of that "original righteousness" which was the condition of man before the fall, and of that "original sin" which became his condition after the fall. To attempt to elucidate one obscure subject by the light of another far more obscure is not a very hopeful task. The endless mazes of this inquiry are fruitful themes for subtle disquisition, but can bring us no nearer to a solution of the actual problem of humanity. For in all the conflicting theories upon these subjects both parties seem to have forgotten that whatever may have been the meaning and effect of that death incurred by the first apostasy, neither Adam nor his posterity were permitted to remain in that state, for instantly upon the sentence and its execution came the redemption in Jesus Christ. In Him human nature was once more touched by the Divine nature, and revived by the Life-giving Spirit, and placed in a new state of probation, under the new economy of

grace. Hence to determine what man is or would be without grace is an absolutely insoluble and therefore idle problem, because there is not a single element of known fact for its solution beyond the revealed description of the fruits of nature and of the fruits of the Spirit; and this description is given in terms which apply to that complex state of redeemed humanity in which the fruits of both in some degree appear.

The Romish theologian, J. A. Moehler, gives an elaborate account of the speculations of the Schoolmen and of the Protestant and Romish Divines on the question of original justice and original sin. While defending the dogma of his own party, he often makes very sound and just reflections, although inconsistent with the position he is obliged to defend. In one place he says:

“Now it is an universal truth, holding good of all, even the highest orders and circles of intellectual creatures, . . . that no finite being can exist in a living moral communion with the Deity save by the communion of the Holy Spirit. This relation of Adam to God, as it exalted him above human nature and made him participate in that of God, is hence termed a supernatural gift of Divine grace, superadded to the endowments of nature. Moreover, this more minute explanation of the dogma concerning the original holiness and justice of Adam is not merely a private opinion of theologians, but an integral part of that dogma, and hence itself a dogma.”

Again he says: “Divinity must stoop to humanity if humanity is to become divine. Hence did the Son of God become man in order to reconcile humanity with the Godhead. . . Divine grace must ever compassionately stoop to our lowliness, and impart to our sin-polluted faculties the first heavenly consecration, in order to prepare them



for the Kingdom of Heaven and the receiving of Christ's image." (Symbolism, pp. 116, 178.)

This is a very accurate description of the effect of the Incarnation upon our humanity, and it is borne out by all the phenomena of human history. For it is manifest that good and evil, a reaching after God and a fearful depravity, have struggled together in that humanity in all ages and in all nations, as the same writer very beautifully proves when he describes the high attainments of heathen morality and religion. But when he ascribes these results to unassisted nature he simply contradicts the above profound conclusions.

§4. MODERN  
THEORIES A RE-  
PRODUCTION OF  
ANCIENT HERESIES CONCERNING  
THE INCARNATION.

4. The two theories which give rise to this confusion, and which refer the commencement of spiritual life in man one to baptism, the other to conversion, are a reproduction in a modified form of the ancient heresy which made the Incarnation to be the union of the Divine Nature with a human person, the Man Jesus, and so to have consecrated only that person, already a perfect human being. In opposition to this heresy the truth, elaborately established by the Church as the meaning of the Creed, is that HUMAN NATURE, the common nature of us all, was assumed by the Son of God, and consecrated by the adorable mystery—God with us: The Word made Flesh.

The exhaustive labors of the Fathers and Councils of the fourth and fifth centuries, accurately defining the truth of the Incarnation, in opposition to many successive heresies, have virtually determined the very question which is now bandied back and forth between the advocates of these two opposing systems in regard to the beginning of spiritual life in man. The doctrine of the Incarnation, so clearly settled by the Fathers, teaches us that the Son of God assumed to Himself in the person of Christ the

second Adam—not another human person, not this or that man, but human nature—in indissoluble connection, *thereby enduing that nature*, as it successively comes into being in each person, with His life. It is *this life* which makes the subject of it, whether infant or adult, capable of admission into the Church—THE MYSTICAL BODY OF CHRIST—by Baptism, there to be fed, nourished, and strengthened, and perfected by all the means of grace and growth. This truth alone gives an adequate account of all the phenomena of human life and character in the matter of salvation.

§5. HISTORY OF  
THE DOCTRINE.

5. It will help to remove the confusion and imperfection of the popular conception of the Incarnation to look back at the successive distinctions and definitions by which this fundamental truth was clearly and immovably established. That truth is indeed positively stated in the original Creed of the Church, both in its Western and Eastern form. But as misapprehensions of this truth—common enough with the masses of Christian people—were magnified by obstinate and perverse teaching into heresies, the faithful pastors of the Church were compelled to express the same truth more clearly, not by changing the words of the Creed, but by defining with all the accuracy and subtlety of which language is capable the very essential meaning of the Creed. This exposition of the Creed by the General Councils is given positively in the form of definitions and of ecumenical letters, and negatively by anathemas specifying the particular errors to be avoided.

The whole brood of confusions and denials which center around the mystery of the Incarnation are summarily contained in the skeptical question of the Jews in the very presence of our Lord, when he declared His flesh to be “the life of the world.” “How can this man give us His flesh to eat?” (St. John vi, 51, 52.) The mystery

at which they stumbled was that the Son of God, the Divine Nature, could be so united to human nature in the Person of the humble Man they saw as by that union to communicate life—the life of God—to all men. It was the mystery of the Second Adam, Christ, the new beginning of redeemed humanity; imparting His exalted nature just as effectually and universally as the first Adam had imparted his corrupt nature to the whole of his descendants.

The first error on this subject was that of the Gnostics or Docetæ, who taught that “our Lord’s body was but a phantom, and that he came not in the flesh, but in appearance only.” This teaching was in the life-time of the Apostles, and was so fully rebuked by them as never to have been revived. Afterward Arius maintained that the Son of God did not take human nature, but a human body only, and that the Divine Word was in the place of the soul. Apollinarius went a little further, and said that our Lord took a human body and a sensitive or animal soul, but that the place of the rational soul was supplied by God the Word. On neither of these suppositions was human nature taken into union with the Deity, and Christ, although truly the Son of God, was not at all the Son of man; and so the Son of God was not “made man,” as the Creed affirms.

Long after these errors were disposed of, and “in Christ the verity of God and the complete substance of man were with full agreement established throughout the world” (Hooker, book v, sec. 52), Nestorius taught, either directly or by necessary implication, that “there were not only two natures but two persons in Christ; viz., the person of God the Son and the person of the man Jesus Christ.” This statement really denied the doctrine of the Incarnation, because by its terms our human nature was only in contact with the Divine Nature in the Christ, and was not taken

up into the Divine Nature to make of the two natures one indivisible person. This error was condemned by the Council of Ephesus, A. D. 431.

Again, Eutyches, with the fancy, so common in our day, that the best way to escape from an error is by getting as far away from it as possible, in opposition to the Nestorian doctrine of two persons in Christ, asserted that the divine and human natures of Christ, although originally distinct, yet "after their union became but one nature, the human nature being transubstantiated into the divine." But this statement equally denied the fact of the Incarnation—God made man—because it left no human nature to subsist in indissoluble union with the divine nature. And so the Fourth General Council—that of Chalcedon—defined that "in Christ two distinct natures are united in one person, without any change, mixture, or confusion." (Har. Brown, art. 2, sec. 1.)

The circle of definitions fencing in this part of the Creed from human perversion was thus complete. The result of the whole is the establishment of the position that it is an inadequate and deceiving conception of the Incarnation to suppose that the Son of God was united to a human person—one unit of the myriads composing the human race. For then the indwelling of the Godhead would only have redeemed and sanctified that one person, and *human nature* must still have subsisted in unrelieved corruption and depravity.

And the vice is just the same, the deviation from the essential meaning and determination of these definitions is just as wide, if for one person we substitute any limited number of persons, *leaving out human nature*. The denial of the true nature and pervasive healing-power of the incarnation is the same, whether we say that the *persons* who alone receive the vivifying virtue of the Incarna-



tion are arbitrarily selected by a secret decree, or by the visible designation of Baptism, or by "the will of man," the conscious choice of the offer of salvation implied in conversion. Each of these assertions is alike and equally the denial of the fact and meaning of the Incarnation as defined by the early Church.

Hooker beautifully states this conclusion and its consequences: "It pleased not the Word, or Wisdom of God, to take to itself some one person amongst men, for then should that one have been advanced which was assumed, and no more; but Wisdom, to the end she might save many, built her house of that nature which is common unto all; she made not this or that man her habitation, but '*dwelt in us.*' The seeds of herbs and plants at the first are not in act, but in possibility, that which they afterward grow to be. If the Son of God had taken to Himself a man new-made and perfected, it would of necessity follow that there are in Christ two persons, the one assuming and the other assumed; whereas the Son of God did not assume a man's person to his own, but a man's nature to His own Person; and therefore took *semen*, the seed of Abraham, the very first original element of our nature, before it was come to have any personal human subsistence. The flesh and the conjunction of the flesh with God began at one instant; . . . so that in Christ there is no personal subsistence but one, and that from everlasting." (Hooker, book v, sec. 52.)

26. HUMAN NATURE ACTED, SUFFERED, AND TRIUMPHED IN CHRIST.

6. And it is our nature, the nature of every child born into the world, that is thus redeemed, purified, and exalted. And therefore of the myriads—more than half of the human race who die in infancy—we know by faith in the Son of God that they have been taken from the evil to come, to be with Him of whose nature they partake.

For these have not by actual sin crucified the Son of God afresh, nor stamped out from their nature the lineaments of the Divinity, reimpacted by the Incarnation, nor driven away the Holy Ghost, by whom the union of each one of the redeemed with Christ is mysteriously effected.

It is in the light of this transcendent truth that we must view all the deep and far-reaching facts recorded in the history of our incarnate Lord, beginning with the Baptism and immediately subsequent Temptation in the wilderness, and ending with His ascension and session at the right hand of God. Christ, true Man, and by the infinite love of God the Representative Man for us and on our behalf, and *as containing in Himself the whole race of man*, immediately after His public Ordination at His Baptism encounters and overcomes all the temptations to which that race is subject. The wiles of the Devil, the lust of the flesh, the pride of life, all the evil by which man can be brought into subjection, are condensed into those recorded temptations of our Lord as OUR REDEEMER. He resisted and overcame them, and all who are His can also resist and overcome them by His might and in his strength, and so achieve in union with Him the life eternal which He has won for that nature which He wears and has consecrated. With a right perception of this great truth, how miserably jejune, mean, and trifling is the bastard rationalism which would convert into myth or parable or illusion this profound and pregnant fact, this stupendous crisis in the long trial of humanity!

And so of all the other mysteries of our redemption. They are the sufferings, actings, and triumphs of *our nature* in His Person. We have seen how perspicuously the "judicious" Hooker states the true doctrine of the Incarnation, as expressed in the Creed and as defined by the early Councils.

In a subsequent passage he beautifully unfolds the necessary effect of this Incarnation upon the whole race of man. "Thus much no Christian man will deny, that when Christ sanctified his own flesh, giving as God and taking as man the Holy Ghost, He did not this for Himself only, but for our sakes, that the grace of sanctification and life which was first received in him might *pass from Him to His whole race, as malediction came from Adam to all mankind.* Howbeit, because the work of His Spirit to these effects is in us prevented by sin and death possessing us before; it is of necessity that as well our present signification unto newness of life as the future restoration of our bodies should presuppose a participation of the grace, efficacy, merit, or virtue of His body and blood; *without which foundation first laid there is no place for those other operations of the Spirit of Christ to ensue.* So that Christ imparteth plainly himself by degrees." (Ec. P., book v, sec. 56.)

In the same profound sense of this truth Jeremy Taylor says: "God sent into the world His only Son for a remedy to human miseries, to ennoble our nature by an union with Divinity," . . . that we might "with free dispensation receive the influences of a Saviour with whom we communicate in nature." (Life of Christ, part i, sec. 1.)

An ancient Collect composed by St. Leo, the great champion of the truth of the Incarnation against Nestorius, says: "O God, who art pleased to save by the nativity of Thy Christ the race of man which was mortally wounded in its chief, grant, we beseech Thee, that we may not adhere to the author of our perdition, but be transferred to the fellowship of our Redeemer."

The Rev. J. H. Blunt, who sometimes uses the language of the mediæval version of Augustinianism, in his account of the festival of Christmas, breaks loose from the narrowness of that theology, and expands to the full conception

of the adorable mystery in these words: "And even beyond the immediate influence of the Church it is found that the Christmas gladness of the Church is reflected in the world around; and a common instinct of *regenerated human nature* teaches that world to recognize in Christmas a season of unity and fellowship and good will, of happiness and peace." (An., p. 77.)

All these human representations fall short of the emphatic expression of the same truth by St. Paul when he elaborately describes the admission of the Gentiles into the visible Church, the mystical body of Christ, by the similitude of a graft. It is essential to a graft that it must be alive, and even possess a life somewhat of the same nature with the stock with which it is to be united. To insert a dead branch into a stock would simply wound the latter, and could by no possibility transfer the life of the stock into the branch. And even a living branch of an altogether foreign nature can not be successfully grafted into any stock. To give sense and meaning therefore to this favorite illustration of the Apostle, the Gentiles must be regarded as possessed of spiritual life analogous to that of the Church, previous to their engrafting by Baptism into that Church. St. Paul thoroughly recognizes and affirms both conditions. For the Gentiles are described not only as *living* branches, but as branches of a "*wild olive-tree*" to be grafted into the "*good olive-tree*."

Now the life here referred to, which enables men to believe, repent, and turn unto God, and so be capable of Baptism—of engraftment into that "mystical body which is the blessed company of all faithful people," must either be natural, the "relics of the fall," as Pelagius maintained, or supernatural, *the effect of the Incarnation produced by the Spirit*, as the Church has held in opposition to Pelagius.

St. Augustine (cited by Wall, vol. i, pp. 380-1) states



the question between Pelagius and the Church thus simply: "Inasmuch as the question about reconciling man's free will and God's grace is so intricate that while one is asserted the other may seem to be denied; if he (Pelagius) would grant that God does not only give us a power of doing well, but does also assist us in the willing and doing of it, the controversy would be at an end. . . . What great matter were it for him to say this, especially where he undertakes to handle and explain that point? Why should he there defend *nature* only?"

"The precise offense here charged against Pelagius," says Harold Brown, "is that he refused to refer all effectual power in man to do or to will that which is good to supernatural grace, but persisted in attributing such power to nature, thereby consequentially denying that the Holy Ghost is the only Giver of spiritual life."

Alas! for the weakness of our nature! The very Fathers who, guided by the Holy Spirit, so clearly determined that it was our common nature which was assumed and sanctified in the adorable mystery of the Incarnation; that, as Hooker states it, "the grace of sanctification and life, which was first received in Him, might pass from Him to His whole race, as malediction came from Adam to all mankind;" the very Fathers who announced this grand and comprehensive truth, so flagrantly departed from it as to restrict the benefits of this Incarnation, the grace of God, and all participation of Christ to that very small number of mankind who might be admitted to the Sacrament of Baptism.

27. FURTHER  
TESTIMONIES TO  
THE EFFECT OF  
THE INCARNATION  
ON HUMAN  
NATURE.

7. In a previous chapter I have shown that in the first virgin faith of the Church, in the earliest ages, a far wider, more generous, and Christ-like spirit prevailed. To the testimonies then collected out of the scanty remains

which have come down to us I add the following from Irenæus and from St. Clement: "For it was not merely for those who believed on Him in the time of Tiberius Cæsar that Christ came, nor did the Father exercise His providence for men only who are now alive, but for all men altogether, who from the beginning, *according to their capacity* in their generation, have loved and feared God, and practiced justice and piety toward their neighbors, and have *earnestly desired* to see Christ, and to hear His voice." (*Irenæus v. Her.*, book iv, chap. 22, sec. 2.)

This passage becomes more beautiful and expressive when compared with the language in which the coming Messiah was announced by the Prophet Haggai, "And THE DESIRE OF ALL NATIONS SHALL COME."

St. Clement, the first in the bright array of the Christian Fathers, and whose Epistle to the Corinthians stands next to Holy Scripture, uses many incidental expressions in that beautiful book, which show his sense of the glorious comprehensiveness of the work of Christ as performed for the whole race of mankind. In chapter 4 he says: "Let us look steadfastly to the blood of Christ, and see how precious His blood is in the sight of God, which, being shed for our salvation, has obtained the grace of repentance *for all the world*. Let us search into all the ages that have gone before us, and let us learn that our Lord has in every one of them still given place for repentance to all such as would turn to him. Noah preached repentance, and as many as hearkened to him were saved. Jonah denounced destruction against the Ninevites, howbeit they, repenting of their sins, appeased God by their prayers *and were saved, though they were strangers to the covenant of God*. Hence we find how all the ministers of the grace of God have spoken by the Holy Spirit of repentance."

Here it is abundantly evident that St. Clement recog-

nizes the grace of Christ and His mediation prevailing in all the ages and in all the world as the source of all the goodness of men. In chapter 14 he speaks of "that faith by which God Almighty has justified all men from the beginning." And in the same spirit, "All the ages of the world, from Adam even unto this day, are passed away; but they who have been made perfect in love have by the grace of God obtained a place among the righteous, and shall be made manifest in the judgment of the kingdom of Christ." (Chapter 21.) And to show who, in his estimation, were these "righteous" in all the ages, he *classes together*, in the next chapter, the Gentiles and the Covenant people as "strengthened by the grace of God" to do many glorious things.

§8. SYNODICAL  
ACTION OF THE  
CHURCH OF EN-  
GLAND ON THIS  
QUESTION.

8. This very point has been solemnly determined by the Convocation of the Church of England, as appears from chapter 36, canon 36, of Overall's Convocation Book:

"It is generally agreed upon amongst all Christians that from the creation of mankind during the times aforesaid there hath always been one Universal or Catholic Church, which began in Adam, and afterward, as his posterity multiplied, both before and after the flood, was dispersed over the face of the whole earth, and whereof the Son of God likewise was always the head and sole, though invisible, monarch. The foundation of which Church was ever one and the same rock; to wit, Jesus Christ, the promised 'seed of the woman that should break the serpent's head;' and as many persons, families, societies, and companies as truly believed in that blessed Seed, without exception of any sort or distinction of people, were the true members and parts of the Catholic Church."

After tracing the progress of this Church down to the calling of Abraham, the chapter goes on:

“Besides, hitherto all the world being as one people, if there were then any visible Churches at all upon the earth, it can not be truly said that the calling of Abraham out of Chaldea, and the erecting of the true worship of God in his family, did make them to be in worse case than they were before. If Churches before, they so continued after, though superstitious and idolatrous Churches. Again, it is generally held that God did not therefore distinguish the Jews from other nations and people, and settle His public worship amongst them as purposing thereby that His Catholic Church in their times should consist only of them and their nations, and such other proselytes as would be circumcised and join themselves unto them; but much more because by that means the truth and certainty of all the promises and prophecies concerning the coming of the Messiah might be faithfully and diligently observed, and kept in one nation, and visible, known place and people. For it is plain in the Scriptures that after the said distinction many of the Gentiles served God and believed in Christ, and were thereby made the true members of the Catholic Church, though they were not circumcised nor had any meddling with or dependency upon the Jews.”

“So that the Catholic Church, consisting from the beginning till Abraham’s time of such only as were afterward for distinction’s sake called Gentiles, although God was pleased to bestow His mercies more plentifully upon that one particular Church of the Jews deduced from Abraham than upon any other, or indeed upon all the rest, for the principal causes before specified; yet they were not utterly so rejected or cast out of God’s favor but that many of them did continue as dutiful children in the lap and bosom of the Catholic Church.”

The canon which follows this chapter, and formally



enacts the principles more largely declared in it, is very notable and of great interest.

“CANON 36.

“If any man therefore shall affirm either that during the continuance of the Old Testament the merits of Christ’s death actually to come were not sufficient to save all true believers; or that there was then no Catholic Church; or that at any time there was any other rock but Jesus Christ, the blessed Seed, upon whom the Catholic Church was then built; or *that many of the Gentiles were not always, for aught that is known to the contrary, true members of the Catholic Church*; or that Christ Himself was not the sole head or monarch all that while of the whole Catholic Church; or that the said Catholic Church, after the members of it were dispersed into all the places of the world, was otherwise visible than *per partes*; or that Noah did appoint any man to be the visible head of the said Catholic Church; or that the High-priest among the Jews had any more authority over the Catholic Church of God than King David had over the universal kingdom of God; or that the said High-priest had not greatly sinned if he had taken upon him or usurped any such infinite authority, *he doth greatly err.* PLACET EIS.” (Book i, chap. 36.)

“*He doth greatly err.*” And all who concur in thus defaming the grace of God by restricting that grace to narrow sections of mankind do “greatly err.” The refusal of Christian teachers to maintain and publish this grand comprehensiveness of the Gospel, while holding fast all dogmatic truth in the same Divine connection, is the crying opprobrium of modern religion. The failure to hold these truths *in their just connection* throws off one section of the community into the wildest libertinism of speculative opinion, and contracts another section into

a narrow exclusiveness of dogma irreconcilable with the exercise of a generous and salutary influence upon the higher classes of minds.

Thus it appears that the principle which I have so earnestly pressed, and which has been as earnestly opposed, was Synodically affirmed in stronger language and by a more expressive representation by the whole Church of England in the Convocation which assembled in the year 1603 and continued its session to 1610. It was a grand and beautiful presentation of this great truth, worthy of the Church of England in her palmiest days, to describe all the generations of believing men in all the earth as composing the one Catholic Church of God. However corrupt and idolatrous in its parts, that Church was still within the covenant, and all its members were reached by the life-bestowing power of the Incarnation, and recipients of the grace that offered salvation.

The faith by which these men believed and worshiped, however inadequate the object of that faith, and however imperfect that worship, was itself the precious gift of God to all men through Jesus Christ our Lord. We are called upon in these later days to vindicate the certain existence of faith as a ruling power of the human soul, in opposition to the Atheists, who deny that there is any such faculty in man as faith. The Atheists base their denial upon the transparent sophism that because there are so many differences and even oppositions in the objects of faith, therefore there is no such faculty as faith. They forget that the corrupt use of a faculty is just as certain proof of the existence of the faculty as the right use of it.

It will be easy to prove against these men that this universal gift of God has been in all nations and ages the foundation and essential condition of morality and of social order, of all real knowledge and of all human progress.

Surely Christian men will not come to the assistance of this atheistic party, and deny the existence of the faith that produced these results, because the blinded hearts of men gradually obscured and hid from them the true and proper object of faith, the One Eternal God. The English Convocation, in the action just referred to, and in the very spirit of St. Paul's account of the same gradual apostasy, significantly meets this objection. In the chapter above cited they say: "Likewise after the flood all Noah's offspring, being one Church under him, and grounded upon Christ, the true foundation of it, although afterward, when they were settled in their several countries allotted unto them, they swerved greatly from that purity in religion which Noah had taught them, yet they had still their priests, their sacrifices, and some outward worship of God among them."

So then, as the Convocation plainly affirms, these Gentiles still used this inestimable gift of God to some good effect; although they had lamentably lost sight of the One True Object of faith. The same comprehensive principle is often referred to in other parts of this work, as especially in book ii, chap. 11.

The universal grace of God through Christ vouchsafed to all men, and "saving," as Bishop Andrews says, to all who will rightly use it, must now be confessed a recognized doctrine of the Church of England, and surely will not again be spoken of as a novelty in that Church or in ours.

The Canons set forth in this book only failed to become law for want of the signature of King James I., who feared that some expressions in them peered too curiously into the foundation of his royal prerogative.

29. BISHOP AN-  
DREWS.

9. In suggestive connection with this determination of the English Convocation there is a curious and learned treatise by Bishop Andrews, enti-

tled "A Discourse of Ceremonies Retained and Used in Christian Churches." Bishop Andrews, who was certainly a member of that Convocation, instances in this treatise a great number of particulars in which there is a striking agreement between the Heathen and the Christian polity, custom, and worship. And this, he argues, not in derogation of the Christian practice, but in proof that these Heathen customs and worship were parts of that primitive ritual which God had given to His Catholic Church, as the above-cited canon speaks, and which, being right and proper in themselves, and suitable to the nature and necessities of men, were continued in the Jewish Church and in the Christian Church. So that the difference between Heathen and Christian in this respect is not so much in outward observance or in the original principle of both, but in the utter and foul corruption of the first, together with the loss of the true knowledge of God. The Christian religion and worship are the old primitive religion and worship, cleansed from all base defilements; pure, and with the true knowledge of God restored and enlarged.

210. RICHARD  
HOLT HUTTON. 10. To these ancient testimonies let me add a very instructive fact occurring in our own time. Richard Holt Hutton, a distinguished member of a distinguished English family of thinkers and scholars, early trained in Unitarian negations, and for many years tenaciously holding the tenets of that sect, found his way out of darkness into light through a clear perception of this great truth which he saw to be involved in the very nature of the Incarnation. From his admirable and suggestive essay, entitled "The Incarnation and Principles of Evidence," I take the following passages:

"The Incarnation, if believable, seems to me to throw a strong light on the seeming contradictions of human nature—contradictions which are only brought out into

sharper relief by a fuller knowledge of the Creator. . . . The knowledge we have gained either humiliates and crushes us, or produces an artificial elation. We either *crouch* with the highest of purely Jewish minds, or become urbanely self-content with the Pelagian-Unitarian thinkers. We either cry, 'Woe is me! for I am undone, because I am a man of unclean lips and dwell amongst a people of unclean lips; for mine eyes have seen the King, the Lord of hosts!' or we congratulate ourselves that we are, by *inherent* right, children of God, 'born good,' as Lord Palmerston said, and have no profound need, therefore, of purification at all. The humiliation alone, and the exaltation alone, are alike false to the facts within us and destructive of the true springs of human hope.

"What we want is some *universal* fountain of Divine Life within us which shall yet not blind us in any way to the truth that we ourselves are not by our own right children of God, but only become so through One who is. We need a reconciliation of the fact of the unhealthy egoism of our own individualities with the equally certain fact of a Divine Light struggling with that egoism and claiming us as true children of God.

"The Incarnation alone helps us adequately to understand ourselves; it reconciles the language of servile humiliation with the language of rightful children. Both are true. The unclean slave and the free child of Heaven are both within us. The Incarnation shows us the true child of God—the filial will which never lost its majesty, which never tasted the impurity of human sin—and so still further abases us; but then it shows him as the incarnate revelation of that Eternal Son and Word whose filial light and life can stream into and take possession of us with power to make us like Himself. The Incarnation alone seems to me adequately to reconcile the contradictory



facts of a double nature in man—the separate individuality which has no health of its own, and turns every principle to evil directly it begins to revolve on its own center, and the Divine nature which lends it a true place and true subordination in the kingdom of God. ‘We are not,’ said Athanasius, ‘*by nature* sons of God, but the Son in us makes us so; also God is not *by nature* our Father, but He is the Father of the Word dwelling in us; for in Him and through Him we cry, Abba, Father.’ It is obvious that Athanasius uses the word ‘nature’ here in a much narrower sense than Bishop Butler. In the largest sense it is our true ‘nature’ to live in and through the Eternal Word. But what he meant—namely, that not by virtue of anything in our own strict *personality or individuality*, only by virtue of the divine life engrafted upon that personality or individuality, do we become sons of God—seems to me the very truth which St. John reveals: ‘He came unto *his own* and *his own* received him not, but as many as received him to them gave he power to become sons of God.’ This teaching, and this alone, seems to vindicate the divine nature *in* us without leading us into the delusion that it is *of* us.”

Elsewhere this clear thinker says: “Surely all the expansive power of Christianity—all that adapts it to the purpose of the ages—has been directly due to the faith in a ‘light that lighteth every man which cometh into the world,’ and in the incarnation of that light in the human life of Jesus of Nazareth.”

The generous and scriptural views of the fullness of the redemption that is in Christ Jesus which at first prevailed in the Church soon gave way before the natural intolerance of the human heart and the narrowness of the mere theological intellect, and presently we hear the very Fathers who, under the guidance of the Holy Ghost, in

the General Councils vindicated so nobly the great truth, that in Christ human nature had been assumed, redeemed, and sanctified, restraining all this wealth of love to the baptized. This technical and Christ-defaming dogma they sternly carried out to its apparent consequence, and remorselessly consigned all unbaptized infants, as well as adults, to everlasting damnation. At the same time they held, as we have seen, that supernatural grace is necessary to produce that faith and repentance which are required as conditions of Baptism; or, as Hooker expresses it, “a participation” of Christ, “*presupposed as the foundation first laid of all the other operations of the Spirit of Christ, to ensue.*”

Put these two propositions together, and the combination is a clear denial of the possibility of repentance and faith to any but the baptized. And as these graces are the condition precedent, the condition *sine qua non* of Baptism, the two statements deny the possibility of Baptism to those who are not already baptized. That is to say, if both statements are to be received as true, they logically destroy the Christian Religion by resolving it into contradictory and mutually destroying affirmations. Both, therefore, can not be true. That which is but a fuller expression of the Creed, and the very sense of the definitions of the early Councils, must be confessed as true; and the other, which contradicts it, is of necessity false.

The issue between these two contrasted views of human nature and its relations is distinct and plain. It will not do to play fast and loose with these systems, and use indifferently the language of both. When the Puritan Calvinist affirms that a man can have no participation of Christ and no spiritual life until he is converted, he plainly affirms with Pelagius that the natural man apart from Christ is capable of those Christian graces, faith and re-

pentance, which are the necessary antecedents of conversion. When another person uses the language of mediæval theology, and says there can be no participation of Christ and no spiritual life without Baptism, he also affirms with Pelagius that the natural man can exercise those highest functions of spiritual life, faith and repentance, which are conditions *sine qua non* of Baptism. For these same parties to turn around then and denounce Pelagianism as false is to make Christianity a tangled web of contradictions and inconsistencies, the very result which has driven so many plain people away from Christianity.

\* §11. BAPTISM  
AND THE AGENCY  
OF THE CHURCH  
IN THE MATTER  
OF SALVATION.

11. A striking illustration of the circle in which the human mind moves occurred the other day in connection with this subject.

When, in answer to his inquiries, I stated this doctrine of the Incarnation to a young divine, he inquired, "Of what value then is the Church, and what is the use of Baptism?" They were the very questions which the Jews put to St. Paul eighteen hundred years ago. When he argued the salvability of the Gentiles through Christ, the Saviour of the world, their puzzled inquiry was, "What advantage then hath the Jew? or what profit is there in circumcision?" It was easy to return to our querist the answer which St. Paul gave to the objectors of his day, "Much every way."

The greatest of all truths becomes a falsehood when severed from its divine connections. So universal redemption has been perverted to the dogma of universal salvation, irrespective of human freedom. The spiritual life thus imparted to humanity by the Incarnation, like all derived life, must be nourished by continual supply from the Fountain of Life, or it will die. Our Lord has ruled the whole case by a multitude of teachings. He is the Body, we are the members. He says emphatically, "I am

the Vine, ye are the branches. If any man *abide* not in ME, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Where the Gospel is preached, where the revealed will of God is made known, there faith, worship, and the sacraments are the constituted channels of spiritual nourishment to the redeemed. Cut off by unbelief or by wanton neglect from these channels of supply from Christ the Fountain, the pre-existing life of the soul shrinks, decays, perishes. Place a compress upon the arm sufficient to prevent the continuous flow of blood and nerve power to the parts below: how soon would the vigorous life of that strong and steady hand be fatally impaired, and after a while mortification would ensue, and amputation of the dead and gangrened member become necessary!

Human will perversely exercised acts as this compress, cutting off the rebellious man from the Fountain of Life. It is this will which refuses to use the means and channels of grace, choosing this world and its lusts as a sufficient portion, and the bondage of Satan in place of that service of God which is perfect freedom. The very process, in the analogous illustration, has been precisely described by the Lord of life: "I am the true Vine, and My Father is the husbandman. Every branch in me that beareth not fruit He taketh away." (St. John xv, 1.)

Human freedom, human will, mysteriously concur with the Divine will in all the relations between God and man. The Divine will makes the earth fruitful; but man must plow and sow and wait for the increase. The life of Christ has been imparted to all men by the Holy Ghost in the adorable mystery of the Incarnation; and the means by which that life may be so vigorously maintained, nourished, and developed in this world as to secure eternal

life in the world to come, have been freely placed within the reach and subject to the use of all to whom the Gospel is proposed—to whom “the Kingdom of God has come.” Through these channels rightly employed spiritual food, power, growth, enlargement, continually come to our nature to purify it, to assimilate it more and more perfectly to the nature of the Word made Flesh. Because He will have none but a free-will worship, God requires His redeemed to accept or reject the use of these means of grace, the channels of His life and power. By Baptism we are reborn into that glorious kingdom which came down from Heaven in the Person of the Incarnate Lord. Then, as citizens of that kingdom, we have the freedom, the unrestricted use, of all the precious means and mysteries of salvation.\*

This is the meaning and the use of Baptism. This is the value of that Church of the living God which is the mystical Body of Christ. This is the answer which St.

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\* L'Estrange carries on the analogy between natural birth and spiritual birth in Baptism further than I have done. Speaking of Baptism, he says: “And to that custom of washing new-born babes Mr. Mede, another very learned man, hath applied it. Indeed the analogy and conformity between Christian Baptism and that custom is concise and proper, both in relation to the laver and also to regeneration: in relation to the laver, because as the laver or elemental water doth wash away and cleanse our bodies from filth contracted, so doth the mystical washing of the Holy Ghost purge our souls from all further pollution: in relation to regeneration, for as it is at our generation, so it is in our regeneration. At our generation, or birth, when we were born men, we were washed, so are we when we are born Christians, and washed from a pollution exactly agreeable also. When we were born we were washed from the pollution we contracted from our parent's womb; when we are new-born we are washed by Baptism from that original sin which is derived to us from our first parents.” (Alliance of Divine Offices, page 353. Anglo. Cath. Lib.)

My friend, Dr. Everhart, in an able article in the *Am. Quar. Church Review*, had presented the same feature of the analogy in a very forcible way some years before I found the above confirmation of his view from so high an authority.

It gives me pleasure to refer in this connection to a small but admirable pamphlet, entitled “Birth and New Birth,” by the Rev. Edward J. Stearns, A. M.



Paul furnished to the ancient Jew and to the modern inquirer. "Much every way; chiefly, because that unto them were committed the oracles of God," *all the constituted channels of knowledge and of grace*. "Therefore," he concludes, "being justified by faith, we have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. iii, 2; v, 1, 2.)

Those who make Baptism to be the first conveyance of spiritual life to our nature, and those again who restrict that life to the conversion of the adult subject, do both, although in different degrees, detract from the essential value of the Church of God as the appointed agency of salvation. Instead of being, as some suppose, a human expediency, or at best a mere accident of Christianity, that Church is constantly spoken of by our blessed Lord as the synonym of Christianity, as the comprehensive formula for the whole body of truth. He Himself commenced his public ministry by preaching "the kingdom of God is at hand;" and by "preaching the *Gospel of the kingdom*." The Apostles were sent forth to "preach the kingdom of God;" and again the seventy are commanded to "say unto them, the kingdom of God is come nigh unto you."

That gross exaggeration of the necessity of Baptism which induced the ancients to allot damnation to all unbaptized infants, came from a failure to appreciate the transcendent mystery of the one Kingdom of God established on earth as the refuge and home of the redeemed, of those who, being first "made alive in Christ," are received into that kingdom for nurture, for protection, for the continued supply of His grace, His life, His strength. Thus undervaluing the ministry of the Kingdom on earth,

they understood our Lord in His conversation with Nicodemus to mean by "the Kingdom of God" exclusively the state of eternal glory. Therefore they supposed our Lord to say that no one without Baptism could see or enter into eternal life. Many were the shifts, evasions, and subterfuges to which the more compassionate theologians were driven to escape from the cruel consequences of this palpable misrepresentation. And out of them all has come the Romish conceit of a "*Limbus Puerorum*," a sort of milder hell for the unbaptized children. But our Lord's words on this occasion were the same as when he certainly spoke of that Kingdom which he had established in the world as the appointed ministry of salvation to His redeemed. And this He himself distinctly affirmed when He added, "If I have told you *earthly* things and ye believe not, how shall ye believe if I tell you of heavenly things?"

It would be apart from the meaning and purpose of the Gospel to tell us anything of the provision which God has made for the preservation and development of the life of quickened humanity in those to whom the Gospel has never been proposed; but it is plain to see how the moral life had decayed in all heathendom, ancient and modern, for want of the Church with its life-sustaining Sacraments and fructifying Word.

In the following passage St. Augustine lays down broad and generous principles in regard both to Baptism and to Conversion, which should have preserved his own and succeeding generations from much of the technical narrowness of his own theology. Speaking of infants who can not believe, and of the penitent thief who was not baptized, he says: "By all which it appears that the sacrament of Baptism is one thing, and Conversion of the heart another: but that the salvation of a person is completed by both of them. And if one of these be wanting,

we are not to think that it follows that the other is wanting; since one may be without the other in an infant, and the other was without that in the thief: God Almighty making up, both in one and other case, that which was not *willfully* wanting. But when either of these is willfully wanting, it involves the person in guilt. And Baptism indeed may be had where conversion of the heart is wanting; but conversion of the heart, *though it may be where Baptism is not had*, can not be where it is contemned: for that is by no means to be conversion of the heart to God where the sacrament of God is contemned." (Cited by Wall, vol. i, chap. 15.)

## CHAPTER II.

## OBJECTIONS TO THIS VIEW OF THE INCARNATION.

1. A DIFFICULTY in the way of the reception of this truth is found by some persons in the implication contained in the language of Article 13: "Works done before the grace of Christ and the Inspiration of his Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

§ 1. ARTICLE 13.

Literally taken, the article strongly affirms the very truth I have been advocating, that the grace of God goes before and inspires all good works. But the article contemplates more than this. Evidently it has not in view at all the question now before us. Its sole purpose was to deny a Romish conceit derived from the mediæval Schoolmen. Its special determination is against the doctrine that men may by good works "deserve grace of congruity." Being thus limited in its scope, the *implication* in the first clause ought not to be *strained into the positive assertion* that men may do good works without the grace of Christ. All that the article asserts is that those who reject or despise that grace can not by good works merit or purchase the grace they have so contumeliously treated.

But why should we try to make a verbal technicality,

if ever so obstinate, override two of the most incontrovertible facts? One of these facts universal observation attests, that the baptized and the unbaptized, with equal advantages of Christian culture or equally neglected, do not manifest any difference of religious knowledge and feeling except that which is common to any other persons in either class. The second fact is contained in and required by the same formulary in which the technical objection is found; viz., that the most characteristic graces of the Spirit, the energetic movements and strivings of spiritual life—Repentance and Faith—must be exhibited by the unbaptized adult as the condition of baptism.

§2. A NEW  
TRANSLATION OF  
JOHN III, 3-5.

2. Again it is suggested that the word translated “born” in the conversation of our Saviour with Nicodemus properly means “begotten.” The word by itself may be rendered either way, and the proper meaning must be determined by the context. The context here precludes the rendering “begotten.” For the question of Nicodemus, “How can a man be born when he is old? Can he enter the second time into his mother’s womb and be born?” is capable of an answer corresponding to the physiological facts of the analogy. To substitute “begotten” for the translation so long used by the Church makes the intended analogy utterly incongruous. A living person, old or young—and in the Christian mystery the old must become as “a little child”—may be “born again” from the womb of nature into the Kingdom of Grace. But for a living person, conscious or unconscious, to be rebegotten is an entire departure from the physical analogy. It is true that elsewhere, by a different figure, where the *implantation* of faith and hope is represented, the word is properly rendered “begotten.”

Again, to substitute “rebegotten” for “reborn” in this



place is to conform the passage exclusively to the Puritan theology, and to put out of view altogether the Church of God, and the agency of that Church in the whole work of salvation. If there is here in these declarations of our Lord nothing but a spiritual *conception*, the Church is left out of view, and has no proper or assigned agency in the development of the Divine life so imparted. That life, according to this rendering, so far as this passage teaches, will subsist and grow of its intrinsic energy, without any external means. But this supposition contradicts the concurrent voice of the Church in all ages interpreting this pregnant passage.

3. In defense of those narrow and technical dogmas which deny that by the Incarnation Christ *quickened our nature* the words of St. John, i, 12—“As many as received Him to them gave He power to become the sons of God, even to them that believe on His name”—are cited by the two opposing classes as the warrant for their respective systems, and as the complete refutation of that more generous view of this stupendous mystery which makes it indeed the Evangel—glad news of great joy to all people.

To give such meaning to these words, to make them thus to circumscribe the glorious Gospel, they are torn from their connection with the passage to which they belong, and put forward as an isolated and independent dictum. The words, “To as many as *received* Him,” are declared to be emphatic and decisive of the whole question. But if we misinterpret these words into a denial of spiritual life, of *any participation* of Christ, to all who have not consciously *received* Him by hearing and believing, then all the infant portion of the race—even the baptized—are cut off from the benefits of the incarnation, and consigned therefore to the unrelieved darkness of eternal death!

§3. THE WORDS  
OF ST. JOHN, i,  
12.

Moreover, this interpretation makes this sentence a point-blank contradiction of the grand and more emphatic declarations that immediately precede it. "In Him was life, and the life was the light of men. . . . That was the true light which lighteth every man that cometh into the world." That cardinal principle of interpretation which requires us to give effect to all the parts of the same document, and so to combine them as to give to the whole a meaning which does not destroy or contradict any part, easily resolves the difficulty and removes the alleged objection. This principle of interpretation demands that we take this last declaration as cumulative; not narrowing or destroying what went before, but affirming the same truth in another and special application of it. In this sense the words, "as many as received Him," are emphatic. St. John passes from the contemplation of mankind—the race—visited and vivified by the Divine humanity, to the contemplation of the concurrent mystery—human will—freely and consciously accepting or rejecting this supernatural aid, this Divine election. The passage is a recognition of this freedom, this awful prerogative of redeemed humanity, and again affirms that to all to whom this life has come, and who consciously receive it, *power* shall be given to become the sons of God in the highest sense; power to resist and overcome the corruption of nature, the wiles of the Devil, and the temptations of the world, and to achieve the consummate meaning and glory of the Divine adoption.

The immediate context proves this meaning. After announcing the grand and universal truth above cited, the Evangelist calls to mind man's freedom and perverted will, and sadly recognizes the inbred sin which induced so many to reject Him, even His own covenant people. "He came unto His own, and His own received Him not." Turning again from this disheartening contemplation to consider

the virtue of the new life which can cure this distemper of humanity, he joyfully exclaims: "But as many as received Him to them gave He power to become sons of God." The whole of this passage plainly refers to the limiting declaration, "His own received Him not;" and instead of limiting the universal proposition first announced, is simply a qualification of the bar which human will consciously exerted puts to the full and consummate operation of that universal truth. The whole declaration is equivalent to the words of our blessed Lord, reported by the same Evangelist, and a like recognition and assertion of human freedom in the whole economy of redemption, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." (St. John iii, 19.)

§4. A TRAN-  
SCENDENTAL OB-  
JECTION.

4. Nearly all the objectors to that view of the Divine Life set forth in this work as having its necessary initiative in the mystery of the incarnation dwell much upon an imagined consequence of the fall, as, using the language of the Bible and the Church, I have spoken of that portentous fact. It is declared that "in a being in such a condition there would be no place of entertainment for the Divine Spirit; that it would remove him as far from the possibility of salvation as if he were a beast, a stock, or a stone." I have never been able to comprehend the force or meaning of these representations. I am not sufficiently acquainted with the essence of the human soul, or with the limits of the vivifying power of the Divine Spirit, to affirm that human nature can be beyond the reach of influence from that Spirit. Certainly the Scriptures do not encourage us to set limits to the Spirit's power. A Prophet once inquired, "Can these dry bones live?" And Jesus said, "If these should hold their peace the very stones would cry out."

I have simply affirmed with the Church, that man in his own nature, untouched by the Divine humanity of his Redeemer, is "very far"—"*quam longissime*," as far as possible according to his nature—"gone from original righteousness." What that ruined nature would have been without the incarnation, in its essence and possibilities; how much of the defaced image of God remained in man, we are not told, and therefore we can not know. Only it is certain from the testimony of the Scriptures and of the Church that to make this fallen creature capable of loving and of doing good, of loving and seeking after God, the Spirit of God must move upon his heart, quicken his nature, and impart at once the desire and the capacity for communion with God. And this transcendent spiritual operation is not by mechanical force upon brute nature, but by inclining and co-operating with the human faculties. The work of the spirit to this extent has been procured for human nature in its entirety by the adorable mystery of the incarnation of the Son of God. The objection to this Christian affirmation, founded upon any supposable or imagined state of human nature, is to me simply unintelligible.

§5. A WORLD-WIDE FIELD OF PHENOMENA OUTSIDE OF REVELATION TO BE ACCOUNTED FOR.

5. That the revelation makes the Church and its ministrations the way of salvation is but the synonym of the fact that the Church is an integral part of the revelation, and that all to whom the revelation comes must accept this appointed way. But there is a world-wide field of phenomena outside of the revelation which can not be overlooked. The revelation does not distinctly treat of these phenomena; neither does it state formally the being of God or the immortality of the soul. It assumes these and many other verities as the basis of its positive teaching. I have simply formulated some of these all-pervading phenomena, and exhibited their relation to the Gospel and to the king-

dom of God, on the principles abundantly supplied by the revelation itself. A broad and intelligible basis is thus presented for the positive teachings of the revelation.

To demand that the revelation shall be always nakedly presented to the minds of men as a mere arbitrary and technical system, apart from the universal truths which itself assumes and recognizes, is to deal unfairly with the Gospel, is to put it out of relation with the thoughts and hopes and affections of men and with the better spirit of the age in which we live. If the ministers of this Divine truth are determined thus to present it in severe isolation from all accordant truth, as a system outside of humanity, it will be rejected, as they see, by a large class of the better minds. Not so was the revelation given. It was given to men with mind and capacity to see and consider and entertain all the phenomena of life and character and condition contained in the world's history. It was given, not as an isolated fact, unconnected with any other truth, but as a component part of a beautiful harmony of the universe. And it contains the principles, large, liberal, and pervading, by which its own special truths may be rationally connected with these universal phenomena of human character and destiny submitted to our view. And so, as we have seen, the early Church received and understood the revelation.

§ 6. HUMANITARIANISM.

6. The reaction from the stern, narrow, and technical theology insisted upon by many theologians of a later period and in our own time has produced that widespread humanitarianism which is so painfully affecting the Christian faith. It has become a familiar observation that every heresy, every revolt from loyal submission to Christian truth, has come from the fact that the Church in a particular age has slurred over or left out of view some great truth. When, by the pro-



gress of knowledge or by other providences, this neglected truth is made especially prominent, and the current theology stiffly refuses to accept or acknowledge it, then the men of fiery zeal and of contracted vision on the other side give to their one dominant idea an unnatural development, and make it by disproportion an excrescence upon Christianity, or use it as a reason for rejecting Christianity. So, the progress of thought and the enlarged knowledge of mankind in our age have brought into unaccustomed prominence the contrast between the narrow and technical theology which restrains all the wealth of Divine love, all the glorious mediation of the God-Man, to the small number of the baptized or of the consciously converted, *and those grand and universal facts of human life and character presented in an appreciable degree by all men*, "which," St. Paul assures us, "show the work of the law written in their hearts." (Rom. ii, 15.) Nothing but the narrowness of view produced by the exclusive study of an artificial system could hide from men this better aspect of redeemed humanity, and prevent them from recognizing the gracious influences of the Spirit of life and light working out in all nations the generous problem of the same Apostle, "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" (Rom. ii, 26.) Revolting from the partial theology which presents this strong contrast between its own artificial system and the plainest facts of observation and consciousness, men renounce the Christianity so presented, and undertake to build up another one-sided system out of these facts of observation and consciousness, disregarding revelation altogether. Humanitarianism, in all its varied phases—the popular conceit that unaided nature worked itself up from brutishness to fetichism, and then to Christianity, and now is passing beyond Chris-

tianity, and that last fearful impiety, that "humanity is God"—this system owes much of its currency, I believe, to a reaction from the denial of the pervading influence of the Incarnation upon the race; to a reaction from the stiff refusal of Christian teachers to behold and confess the Eternal Spirit prompting and bringing to good effect the good and the beautiful wherever they have appeared in human affection and conduct. I have endeavored to point out the Christian way of terminating this miserable conflict *by reconciling with Christian dogma* these universal facts upon which humanitarianism relies, and clearly exhibiting *the relation between these facts and the supernatural revelation*—"THE KINGDOM OF GOD."

I have connected these unquestionable phenomena with the revealed fact that a portion of the Christ-nature has been given to all men through the Incarnation; that the taint of sin derived to every man from the first Adam has been as fully met in every man by the virtue derived from the Second Adam; that through Christ the whole race has been visited and touched by a living power of righteousness commensurate with and equal to the corruption of nature. The proper place and work of the Church in this Divine economy of grace is another essential fact which partial systems distort or leave out of view. In that Church is provided the food for the new Christ-life, corresponding to the food which in the kingdom of nature is required for the preservation and growth of the physical life. Worship, prayers and praises, Sacraments, and all Divine offices; instruction by hearing and reading the Word of God, by sermons, exhortations, and catechisings, supply the necessary food for the new life of the soul.

By Baptism we are brought into this Church, reborn into the Kingdom of Grace, where is stored all this bounteous provision for the nurture and development of the

spiritual life—a provision so abundant that it even overflows to the nurture of multitudes beyond the pale of the Church. In the catechism the same truth is otherwise expressed by the language that in Baptism we “are made members of Christ;” that is we are thereby incorporated into His true and mystical Body, “which is the blessed company of all faithful people.” (Communion Service.) We are thereby truly united to Him, “the Head,” by being made members of that glorious “Church which is His Body, the fullness of Him that filleth all in all.” (Eph. i, 22, 23.) Under this similitude there flows from Christ the Head, through constituted channels, living power. The truth is the same however varied may be the imagery by which it is expressed.

By this appointment of material channels of grace, requiring the concurrence of human will and agency in their *use* with Divine power in their *operation*, that great and awful fact of man’s nature, FREEDOM, is recognized and provided for as an integral part of the Divine economy of salvation. For those innocents indeed who are not permitted in this world to arrive at an age to know and to choose between good and evil, God Himself makes the choice. By virtue of the Incarnation and of the sacrificial life and death of Christ, He purifies them by His Spirit from the taint of sin, and saves them from the peril of damnation. But all others must choose for themselves *according to their varied opportunities*. Life and death are set before them. Where the Gospel is preached that life is manifested—distinctly showed forth—in Christ. Life through union with Christ! Death out of Christ—death separated from Christ! The sacraments provide the means and the opportunity of making this choice, sensibly, palpably, beyond the chance of doubt or misgiving. They are outward acts which all the senses witness, which all

around us witness. By the right use of these sacraments we abide in Christ and are nourished by His Spirit. More and more of His life is imparted to us, and we live by Him. But if we neglect and despise these sacraments, then we as truly despise and reject the union with Christ which they symbolize, convey, and perfect. And then, according to the economy of grace, the life of Christ originally imparted to us as the means of our probation, is gradually withdrawn, the moral pulse beats with feebler stroke, the Spirit warns in fainter tones, the conscience loses its sensitiveness and becomes at ease, and presently the self-destroyed soul is as the limb severed from the Body, as the branch broken from the Vine, fit only for the burning.

## CHAPTER III.

## THE INCARNATION AS EXPRESSED IN THE HOLY EUCHARIST.

1. It is delightful to see how a great truth when fully conceived throws its cheering light not only through large spaces, but into corners and caverns where hard questions and painful difficulties have intrenched themselves in gloom and darkness. The Incarnation—the quickening of humanity through the human nature of Christ—is the one transcendent mystery of the Gospel, which but reappears in varied forms in all other mysteries in the Divine Word and in the Sacraments. Against this fundamental fact of Christianity the hearts of men have stumbled in all ages, wherever and however it is exhibited.

To help us to *apprehend* this profound mystery—not to enable us to *comprehend* it, for then it would cease to be a mystery, and would be less than the least of God's manifold works of wisdom and power, but to help us to apprehend and believe this mystery of our salvation—the Scriptures have exhausted the powers of human speech in presenting the same truth in varied forms and by the most striking similitudes.

To this effect is the sixth chapter of St. John, in which by the similitude of Himself as bread from heaven, upon which men feed, and it becomes the nourishment, the strength, and the very substance of their bodies; by the similitude of His flesh and blood to be eaten and drunk, our Saviour announces the intimacy and reality of the



union between Himself and His redeemed; and that the spiritual life of humanity is derived solely from this union; and that salvation and eternal life depend entirely upon the continuation and consummation of this union. Precisely the same cardinal truths of the Christian religion are presented to us in other forms. Christ says, "I am the door; by Me, if any man enter in, he shall be saved." "I am the Way, the Truth, and the Life." St. Paul says, "We are members of His body, of His flesh, and of His bones." (Eph. v, 30.)

The Sacrament of Regeneration, the New Birth of water and of the Holy Ghost, represents and effectually seals the same glorious mystery in one divinely-ordained form, in which God and man meet together as co-actors in a solemn covenant of adoption and grace on the one hand, and of faith and fealty on the other.

The Sacrament of the Body and Blood of Christ is the divinely-ordered expression and the effectual seal of the same adorable mystery, in which God and man again meet together; man as the faithful and penitent recipient, God as the Almighty Giver of the life of His Son; thus continuing, strengthening, and perfecting that union between Christ and the believer which is the only life of humanity—the only hope of salvation.

To conceive rightly of the Sacraments of Christ's religion is to conceive rightly of that religion. For all its holiest truths are embodied in those Sacraments, made concrete in material forms and actions. And one of the purposes for which those sublime truths are so embodied is that we may the more readily apprehend them. The plainest and simplest way, therefore, of teaching Christian truth is to employ and interpret these divinely-appointed forms of that truth. And the favorite and most successful method by which the truth in every age has been

assailed and corrupted has been by a subtle and tortuous misinterpretation of these holy mysteries. We have seen how the Sacrament of Regeneration has been abused, and made the battle-ground for perpetual conflict between opposing errors. In like manner the Holy Sacrament of Love has been turned into the unhappy occasion of fratricidal strife by the perverse ingenuity of erring men.

§ 2. TRANSUB-  
STANTIATION.

2. The blessed Sacrament of the Body and Blood of Christ has been perverted by superstitious folly into a monstrous fable, insulting alike to God and man, by which Religion has been degraded almost to the level of Fetich worship, and Christianity placed in direct antagonism with those very faculties of men by which alone its own truth can be perceived and recognized. The varied and beautiful imagery of our Lord in His discourses, together with His own blessed Sacrament, expressing a sublime and glorious mystery, are thus changed into a revolting figment which overturns the nature of a Sacrament and frustrates the whole meaning, purpose, and teaching of the Divine instruction and of the Divine institution.

The gross and carnal fable of transubstantiation invents a miracle as useless as it is profane in place of the Divine miracle of grace intended by the Sacrament. For, observe, the natural effect of bread and wine is only to nourish our bodies; but consecrated by the Holy Ghost their *ordered Sacramental* effect is twofold; first, to be the *effectual seal* of our personal union with Christ; and secondly, to be the channel to convey to us Christ Himself, to be the spiritual nourishment of soul and body.

For this mighty miracle of grace superstition substitutes her poor pretended miracle, and affirms that the bread and wine have been changed into the natural Flesh and Blood of Christ. But the natural effect of flesh and blood is

only to nourish our bodies as bread and wine do; so that after all this sacrifice of sense, reason, Scripture, and the common meaning of language, this gratuitous miracle, has not advanced us one single step beyond the simple use as food of unconsecrated bread and wine. For the Divine institution, *under this representation of it*, consisting simply in the supposed conversion of bread and wine into flesh and blood, and our feeding upon them, there is no place in this pretended mystery for the Sacramental union with Christ, which the real mystery was intended to symbolize, continue, and strengthen. Even with the aid of the hypostatical union, with all its possible and, in this connection, revolting consequences, you get not beyond this, except by abandoning "the letter," which truly in this case "killeth" the most profound and glorious mystery of our Religion.

It is painful to have to write or to think of these consequences; but it is an unhappy necessity to answer men according to their folly. Allow to these men the pretended literal meaning of the words of institution, supplemented by all the effect claimed for the hypostatical union in this transaction, and the result is merely that the communicant has received, *as food for his body*, the dead or living Christ, the flesh, blood, soul, and Divinity of the crucified and risen Saviour. But where is the place in this process for "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine," as the true Sacrament provides? All the power and glory of the Divine institution are expended and lost, under this theory, in providing a little nourishment for the body, and in the *mere subjective excitement which the thought of such a repast may occasion*. The real spiritual benefit is thus reduced to the very lowest point of the Zuinglian fancy.

To attain the true ~~purpose~~ and meaning of the Sacra-

ment, to make it the communication of Christ to us, to dwell in and consecrate our whole nature, the Romanist is compelled to rely upon a truer and higher meaning of the blessed words of institution than that poor pretended literal meaning out of which his monstrous fable has been constructed. He must add to this letter that killeth a belief in the power of the Holy Ghost consecrating the supposed flesh and blood to their instituted purpose and effect, to nourish both soul and body, to be the communication of very Christ to us. This supernatural and glorious effect, the real meaning of the institution, is altogether beyond and aside from the mere reception as food of the Flesh and Blood and the whole person of Christ. And in the real Sacrament ordained by our Lord, according to the plain and obvious meaning of the words of institution, Bread and Wine are consecrated to this very supernatural and glorious effect. So that this weary circle of folly and stultification leads to no end, accomplishes no purpose, except to degrade religion, and to be used as an instrument for the degradation of the human soul.

We have spoken of transubstantiation as founded upon the alleged literal meaning of the words of institution; but it really seems to be an abuse of language to call that a literal meaning of the words which does not express their plain and obvious meaning, according to the ordinary forms of speech.

The necessary construction of human language conveys spiritual and abstract truths by words derived from material and sensible images. The mystery of the Eucharist is in the real meaning of the words of institution. The so-called "literal" acceptance of those words does not properly involve a mystery, but is simply a violation of the elementary principles of language, an insult to the

Divine Speaker. For Christ used human language in its ordinary forms, addressing it to human intelligence. The words were used to convey a certain meaning in accordance with the most common form of human speech. Men say they will humbly take these words in what they call their literal meaning, whatever contradiction it may give to sense and reason. But in doing this they take the words senselessly and *leave out the meaning*.

The words correspond in character with many like expressions of the same Divine Teacher, and all of them are as plain as ordinary language can be. "I am the door;" "I am the vine;" "I am that bread that came down from heaven," referring to the manna in the wilderness. Must we "humbly," as these persons say, take these words in what they call their literal meaning? Must we make our Lord to be a piece of deal-board manufactured into a door? Must we think of Him and "adore" Him as a grape-vine planted in the earth? The pretended literal meaning of all these expressions is no mystery, but simply senseless and contradictory. The unfathomable mystery is in the plainly-intended meaning, according to the ordinary usage of human speech, not in the literal meaning of the words.

The mystery is the union of Christ with us—begun by the Incarnation, continued and perfected in each child of God by this and other means of grace and spiritual growth. The mystery is Christ giving Himself to us when He gives us bread and wine, consecrated to represent that body and blood which with our whole nature He assumed for our sakes. The mystery is Bread and Wine consecrated to be the *effectual seal*, the instrument, therefore, by which He conveys Himself to us. The symbolism in that Divine mystery is that Christ is as truly united then to our souls and bodies as the consecrated elements are to those bodies. It is amazing that sensible men will obscure this great truth



by a perverse taking of our Lord's plain and simple words. The Jews, who were offended by the great mystery first disclosed to them by our Lord in the conversation related in the sixth chapter of St. John, took not his words in the gross and carnal sense now contended for by some. The communication of the life of Christ to men, thereby uniting them to God, was the profound and puzzling truth which they gathered from those words, and which inflamed their hearts with madness. This is the fundamental fact of Christianity, the one pervading mystery which is continually reproduced in various forms all through the institutions and mysteries of redemption.

§ 3. THEORY OF  
IDENTITY, OR UNION  
OF CHRIST  
WITH THE ELE-  
MENTS.

3. Transubstantiation and Zuinglianism are by our formularies alike denied and forbidden to be held. It is to be feared

that some radical extremists in one direction in our Church do hold this last-named form of error concerning the Holy Eucharist, making of it a bare remembrance. Lately there has arisen in the Church of England, as an extreme and passionate reaction from the deadening Erastianism of the last century, an active and zealous party which, with some admirable traits, is unhappily distinguished by its denunciation of the English Reformation, and by its painful effort to assimilate as near as possible to Rome without incurring the legal penalty of ejection from the English Church.

It is almost a matter of course that this party should have its admirers and imitators in America, although the external reasons for the existence of such a party do not exist here as in England. It was a fatal mistake of some of the younger clergy and divinity students of the last generation to have thrown themselves warmly into the current of the earlier "Oxford movement," with its turbid stream of mingled truth and error; unmindful of the fact

that all the truth of that movement had long before become "familiar science" to American Churchmen. The changed constitution of the civil legislature and the dawning suspicion of possible disestablishment, which helped to start the movement in England, had long been accomplished facts in this country, and had forced our people to study and comprehend the Divine Constitution of the Church as the necessary warrant for their organization, doctrine, and worship. And so the teachings of Seabury and White and Hobart and Ravenscroft, of Bowden, Chapman, and Cooke, had settled for us, on immovable foundations of reason and evidence, the truths which these Oxford professors were painfully feeling after.

It was during this earlier movement that the doctrine of the Eucharist was depraved for a section of English and American Churchmen by a new theory put forth as a milder substitute for Transubstantiation. The writer who first formally stated and with laborious ingenuity expounded this theory was Robert Isaac Wilberforce, then "Arch-deacon of the East Riding." This task he accomplished by the publication of quite a large volume a year or two before his avowed secession to the Church of Rome. The book abounds with sophistries and misrepresentations; but it exercised a large and pernicious influence in both countries, because it was received as a genuine utterance of English Churchmanship.

The theory of Wilberforce is that although the Elements remain bread and wine, retaining their natural substance, yet after consecration, "by a law of identity without parallel," the flesh and the blood, and consequently the whole Person of Christ, are inseparably united to the Elements, and being in the Elements and upon the Altar, should be adored there. "Hence it comes to pass," he says, "that this Sacrament consists of two things, a Subject

and a Predicate, which are united into one by a law of identity which is without parallel." (Page 133.) "When it is said then that the relation between the Subject and the Predicate in our Lord's words of institution is that of sacramental identity, it is meant that the outward and inward parts, the *sacramentum* and *res sacramenti*, are united by the act of consecration into a compound whole. Such was the efficacy of our Lord's original benediction; such continues to be the force of the same words when pronounced by Him through the mouth of His Ministers. For they are *creative* words, like those which called the world into existence." "The outward and the inward, retaining each their own character, are united into a heterogeneous whole." (Page 135-6.) "Christ's Body, therefore, may be said to have a form in this Sacrament, namely, the form of the Elements, and to occupy that place through which the elements extend." (Page 176.)

In more than one place he tells us that the supposed contradiction between the Church of England and the Church of Rome on this subject is "verbal rather than real, in language and not in thought." (Page 143.)

This mischievous theory, remitting us to the worst corruptions of mediævalism, and engrafting upon Christianity the very principle of all heathen idolatry by identifying the Deity with the Symbols of His Presence, has recently received a very extraordinary indorsement in the judicial opinion of Sir Robert Phillimore, Dean of the Court of Arches, in the case of *Shepherd v. Bennett*. And the "adjudicated words" of the defendant, Bennett, are now adopted as the shibboleth of the new party. They are as follows:

"I believe in the real, actual Presence of our Lord under the form of bread and wine upon the altars of our churches," and "I myself adore and teach my people to

adore Christ present in the Elements under the form of bread and wine, believing that under this veil is the sacred Body and Blood of my Lord and Saviour Jesus Christ." It is true that the Supreme Court of Appeal indignantly denies the assertion of the Judge of the court below that these words express the doctrine of the Church of England or of her great divines; nevertheless it affirms that judgment, refusing to condemn the defendant for the use of these words.

The issue is now therefore fairly joined between the old Christian doctrine of the Eucharist and this "new-fangled conceit," as St. Bernard called one of the later articles of the Romish Creed—the immaculate conception of the Virgin Mary. And this issue must be tried in both countries upon the broad ground of reason and Scripture. I have no fears of the result. Because with the warning example of Rome before us in the same progress of superstition, and with the absorbent power of that communion to take up intractable impurities from any source, our Church will continue to give, in the future as in the past, a clear and certain testimony to all the great verities of Christian religion.

4. With a strange forgetfulness of the terms of their new dogma, its advocates take up the stereotyped claim of Rome in regard to Transubstantiation, and affirm that the "letter" of the words of institution is "the sure warrant" for their theory. We have already seen as to the Romish figment, and the same is just as true of all its cognate theories of identity, impanation, consubstantiation, and sacramental union in the sense that Christ is in the Elements, that it is a violent departure from the literal or any other sensible meaning of the words, *according to the established and familiar usage of human speech*. But if you

§ 4. ILLOGICAL  
APPEAL OF THIS  
PARTY TO THE  
LETTER OF IN-  
STITUTION.

once allow such a force to be put upon language and common reason as to admit the absurdity of Transubstantiation, then there is a sort of logical adherence to the letter in that conceit. For if the Elements are no longer Bread and Wine, they may be, according to the letter, the Body and Blood of Christ, and consequently the whole Person of Christ. But this new device is, in any possible aspect of it, an entire departure from the alleged letter. Take any of the terms in which the new dogma is expressed, and they are all alike a departure from the letter. For if the elements remain bread and wine, then it is a departure from the literal meaning to say that they are *likewise* the Body and Blood. It is an unauthorized addition to say that they *contain* the Body and Blood, or that the Body and Blood are *united* with them. Certainly our Lord says nothing of this sort. As the martyr Ridley has pointed out, our Lord does not mention two substances, but one only. He does not say this Bread *and* My Body, but "This is My Body." This necessary departure of all the later theories from the mere letter throws us back either upon the mediæval fable of Transubstantiation, or upon the legitimate and recognized sense of the words—the proper literal meaning according to the *usus loquendi* of all human speech. This bread represents My Body; is now by My Divine word constituted the efficacious symbol of My Body; so that he that receiveth rightly this Bread receiveth Me.

Dr. Pusey and a part of his followers are quite emphatic in expressing their rejection of Transubstantiation. The distinct language of our formularies requires this rejection. But the special theory of Transubstantiation is only a surviving specimen of scholastic nonsense. The theological vice of this famous relic, as of its kindred errors, is that it confuses the Deity with the symbols of



His presence—with the instruments of His power—and localizes HIM *in or under material forms*; and when the Deity, *so localized*, is worshiped by outward acts of adoration, those bodily acts, by the necessity of our condition, *are directed to the material forms*. In the instance of a few gifted persons, the *mind* may pass beyond the visible symbol to the invisible God, but the prostrations and other bodily acts are made to the symbol as representing the Present Deity. And this is precisely the description of that vast system of heathen idolatry which had overspread the earth. The heathen worshiped the Deity in the symbol—the sun, the moon, the stars, or the graven image; and the higher minds among them, as among the Roman Catholics, made that purely intellectual distinction between the worship of the Deity in the symbol and the worship of the symbol, which Mr. Bennett did not make except upon constraint. Alas! for the multitudes who are incapable of this distinction!

I am persuaded that many of the objectionable forms of expression now applied to this Divine mystery are a mere juggle of words, growing out of the confusion and obscurity incident to a thousand years of verbal controversy. The mystification began by the departure, in an age of ignorant conceit, from the proper and accustomed meaning of words used according to the ordinary forms of speech, and putting upon these words, *under the plea of adhering to the letter*, an arbitrary, forced, and impossible meaning. This departure once made, and the changes upon these abused words continually rung by innumerable disputants, produced a mistiness and indistinctness of conception which affords no basis for mutual understanding or for settlement, but gives the unhappy occasion for interminable disputation without the possibility of getting nearer to the truth by an intelligible issue.

5. The words of institution and all the words of our blessed Lord in regard to this Holy Sacrament, accord with the most common facts of human intercourse and with the best established usage of human speech.

§ 5. THE REAL  
PRESENCE AS  
TAUGHT BY THE  
CHURCH.

One of the most familiar forms of speech is to give to a constituted symbol of a thing the name of the thing, or as St. Augustine expressed it, "He calls the Sacrament of so great a thing by the name of the thing itself." One of the most common facts of social life in all ages is the transfer of property, of any kind or value, by the delivery of an agreed symbol of that property. Nine tenths of the business transactions of the world have always been effected by the operation of these two principles. A warehouse certificate will pass the possession and property of a rich cargo to an indefinite succession of purchasers. All transfers of lands and houses are made by the delivery of a piece of paper duly written, signed, and sealed. In either case the certificate and the deed must be executed *according to the precise terms of law*, or they are nullities. It is in accordance with this universal principle that both the Christian Sacraments have been made effectual by the Divine love and power to the accomplishment of their intended supernatural purpose.

This plain conclusion brings into view another source of ambiguity and indistinctness on this sacred subject.

There is all the difference between the Presence of Christ in the Sacrament and the Presence of Christ in the *material elements* of the Sacrament as between a blessed truth and a pernicious error. A competent knowledge of that *law which is universal reason*, and of which Hooker speaks so grandly, will teach us how utterly mistaken are those persons who speak of Christ as enthroned on the altar, or as the victim on the altar, or as being on the

altar in any special sense, *in or under the species of bread and wine*. This language and the ideas conveyed by it are an entire departure from our Lord's institution, a plain misconception of the meaning of the Holy Sacrament. The consecration has indeed changed the *character* of these elements from common bread and wine into holy and effectual symbols of a transcendent and adorable mystery. This consecration makes possible a Real Presence of our Lord, to be distinguished as well from that general Presence by which the Deity is everywhere as from a so-called Virtual Presence by which faith and other Christian graces are increased. This Presence is so real that when the consecrated symbols are received, *according to the institution*, then Christ imparts Himself to the faithful communicant to be the life, the strength, the nourishment of the new nature in Christ Jesus. This Sacrament, like the other, is a continuing part of the one pervading mystery of the Incarnation, by which Christ becomes more and more one with us and makes us one with Him. And this most true and effectual Presence is involved in the nature of this Sacrament as one whole and entire thing.

To descend from this height and to represent the Presence as in the Elements, or on the Altar, or in the hands, is not only a departure from the sublime meaning and the very words of the institution, but is a direct contradiction of the definition of this Sacrament contained in our Catechism. According to that definition, the consecrated bread and wine become the "sign of an inward and spiritual grace," "the Body and Blood of Christ," "*given unto us*." "The inward and spiritual grace" is neither "visible" nor "outward" in the Elements. These Elements, the "outward and visible sign," are simply and purely, says the definition, the "*means whereby we receive*" the inward and spiritual grace, "and a *pledge* to assure us

thereof." To represent "the inward and spiritual grace," "the Body and Blood of Christ," to be in the elements, or under them, or to have any relation to them, other than the instituted one of mediate cause and effect—"a means and a pledge"—is a direct contradiction of this definition.

The mistake is flagrant and fatal which changes the place of this adorable mystery from the communication of Christ to us by the power of the Holy Ghost through this instituted "means" to the poor substitute of veiling Christ in or under the Elements, upon the altar, or in the hands. By the institution of Christ the Bread and Wine are changed indeed, not in "substance" nor in "accidents," but in character and meaning. There is no mystery at all in the appointment of these material symbols of power and efficacy. This appointment is in plain accordance with universal custom and common speech. The mystery is in the spiritual grace given to us—the constituted power and efficacy. This mystery is deep, transcendent, "the tremendous mystery," the "miracle of grace," in the contemplation of which we may all take up the heart-cry of the late excellent Hugh Davy Evans whenever he approached the altar, "Lord, I believe; help thou my unbelief."

That the mystery is *here*, in the communication of Christ to us, and not where it has been improperly placed, in an imagined alteration of the substance of the bread and wine, or in a supposed hiding of Christ within or under the material elements, is, by logical necessity, involved in the nature of this Sacrament. I suppose that every jurist will concur in the correctness of the following proposition.

A POSITIVE INSTITUTION, as contradistinguished from a natural thing, can only exist as an entirety. You can not change or divide it. It subsists as a whole, or not at all. This Sacrament is a POSITIVE INSTITUTION. As such it

must be observed according to its terms, or it is not observed at all. The changed or mutilated thing is a nullity. The Sacrament is not celebrated. Now, the reception of the consecrated Bread and Wine by the faithful is an integral, essential, and component part of the Sacrament. Without this completion the positive institution of our Lord has not been complied with, and has no existence. All that went before fails of its effect, and is as if it had not been done. Christ is truly and ineffably present in the Sacrament, but only where the Sacrament is complete, *where the Sacrament is*, when the Elements are received according to the institution. Then Christ gives Himself to the communicant. To speak of Christ as on the Altar, either as King or Victim, is aside from and in derogation of His institution. It is a presumptuous departure from that institution, an unwarranted change of its terms. The Elements are only consecrated to their instituted purpose, viz., to represent the Body broken and the Blood shed, *and to be received and eaten*, as the condition on which the living Saviour will communicate Himself to His people. The immediate purpose of the consecration of the elements is that they may be received and eaten. Previous to this commanded duty and purpose they may indeed be a Eucharistic and Commemorative Sacrifice. But as yet there is no Sacrament. The main particular of the divine institution is not performed. Christ is not otherwise Present up to this point than as He is Present in all Divine offices, as the effectual Mediator and Priest. The REAL PRESENCE of Christ, *in its highest sense as the blessing of this Sacrament*, by the very necessity of the institution, can only be IN THE PARTICIPATION OF CHRIST by the faithful recipient of the consecrated elements. For then only is the Sacrament which Christ ordained complete. Then only are the terms of this positive institution complied



with and its meaning accomplished. Then only is it the SACRAMENT OF THE BODY AND BLOOD OF CHRIST.

26. PRETENDED  
AUTHORITIES  
FOR THE NEW  
THEORY.

6. Some of the bolder advocates of the new theory of the Eucharist do not hesitate to denounce the English Reformation and the whole body of Anglican divinity which has followed it as uncatholic, and only to be mentioned with contempt. Another section of the party, at the head of which we must now place the learned Dean of the Court of Arches, stoutly maintains that this fantastic notion has been held by the early Christian Fathers and by nearly all the great Divines of the English Church.

My treatment of this claim must be summary, but I trust it will be sufficient. Many volumes have been written for and against this claim, so far as the early Fathers are concerned, in regard to the related theory of Transubstantiation. The same testimonies from antiquity which refute the Romish figment are equally strong against the more recent position. To these testimonies, as gathered by our great Divines, I must in general refer. But all these testimonies must be considered in the light of two leading facts.

As I have said, the words of institution, in the strongest possible sense, according to the ordinary usage of human language, can only mean that this Bread is the effectual Representative of My Body given for you. This Cup represents My Blood shed for you. By these representatives of My Body and Blood I give myself to you, so that I may dwell in you, and you in Me. The Representatives thus constituted properly receive, in all human speech, *the name of the things they signify*. The Christian Fathers, freely and without reserve, adopted this language in this sense, and expanded it in varied forms, as the basis of their exhortations to reverence and sanctity, and to a just

conception of the amazing mystery which this language involved, never dreaming of the gross departure from the plain meaning of this common form of speech which mediæval and modern conceit has made. Such words of the Fathers are now quoted in favor of Transubstantiation and of this later and kindred error. But when the Fathers themselves incidentally speak of the same thing in other language, and so interpret their own meaning, we see that they intended no such abuse of human language as is now ascribed to them. Any one of the many places in which the Fathers thus incidentally explain their own sense would be sufficient to vindicate their memory and their intelligence from the reproach of so taking the words of our Lord as to leave out the meaning. Happily these places are numerous. The two facts I referred to are conclusive upon this point.

(1) St. Augustine employs the common and well-understood *usus loquendi* in regard to the Lord's Supper as the most familiar illustration by which to explain a difficulty which had been proposed to him growing out of the form of administration of Baptism. The question was, how can the sponsors truly answer that an infant believes? St. Augustine's solution of the difficulty is, that the answer may properly be made in conformity with the established usage that a *representation* or *Sacrament* of a thing receives the name of the thing itself. "The Sacrament of faith is faith," and so the infant receiving the Sacrament may rightly be said to believe. Whatever we may think of the justness of the conclusion, the material point in this determination is the common and familiar examples which Augustine adduces of that form of speech upon which he relies. "When Good Friday is nigh we say, To-morrow or next day is our Lord's passion; on the Lord's day we say, This day our Lord arose. Why is there nobody so silly as

to say we lie when we speak so, but for this reason, because we give names to those days from the representation they make us of those on which the things were indeed done." His second example of the same usage of speech is the common way of speaking about the Eucharist. "Was not Christ in His own person offered up once for all? and yet in the Sacrament He is offered in the Church not only every Easter, but every day; nor does he lie who being asked says He is offered. For Sacraments would not be Sacraments if they had not a resemblance of those things whereof they are the Sacraments; and from this resemblance they *commonly have the names of the things themselves*. As therefore the Sacrament of Christ's Body is after a certain fashion Christ's Body, . . . so the Sacrament of faith is faith." St. Augustine adds: "The Apostle on this same subject of Baptism says *we are buried together with Christ by Baptism unto death*; he does not say we *signify* a burial, but uses the word itself; *we are buried*. So that he calls the Sacrament of so great a thing by the name of the thing itself." (Epist. 23 to Boniface.) If St. Augustine deemed that there "is nobody so silly as to say we lie when we speak so," what would he have thought of the possibility of perverting this form of speech into a literal affirmation?

(2) Another conclusive testimony to the sense in which the ancients used and understood this Sacramental language is furnished us by Ratramn in his celebrated treatise. He quotes St. Augustine as teaching that *the people who receive are represented by the Eucharistic elements in the same sense in which Christ is represented by them*. Ratramn adds: "But in this other, which is celebrated in a mystery, there is a figure not only of the proper Body of Christ, but also of the people that believe in Christ. For it beareth the figure of either Body, that is, of the

Body of Christ, but also of the people that believe in Christ. For it beareth the figure of either Body, that is, of the Body of Christ, which suffered and rose again, and of the people who in Christ are born again and quickened from the dead." (Sec. 95-8.)

If there were but these two testimonies to the sense in which the Fathers used the figurative language of the Eucharist, these would be amply sufficient to save them from the reproach of believing either that the elements were "changed" into His Person, or that he was "identified" with the elements in a mystical conjunction.

This opinion, that the water mingled with wine in the Cup represented the people *in the same mystical sense in which the wine represented Christ*, was not the singular thought of Augustine, or of Ratramn quoting this Father, but was the commonly received exposition from very early times. For St. Cyprian, rebuking an ancient folly which has been revived in our time, viz., the offering of water in the Eucharistic cup instead of wine, says: "For whereas Christ says, *I am the true vine*, the Blood of Christ is not surely water, but wine. Nor can His Blood, whereby we have been redeemed and quickened, appear to be in the Cup when the Cup is without that wine, *whereby the Blood of Christ is set forth*. . . . For because Christ loves us all in that He bore our sins also, we see that in the water the people are intended, but that in the wine is shown the Blood of Christ. But when in the Cup water is mingled with wine His people are united to Christ, and the multitude of believers are united and conjoined with Him in whom they believe." (Epistle 363 to Cœcilius.)

Plainly St. Cyprian and the men of his time have never conceived of any difference between the representation of Christ and the representation of the people who believe in Christ, in this Holy Mystery.

About the time in which St. Cyprian lived, A. D. 250, the work entitled "Constitutions of the Holy Apostles" is generally believed to have been published. In this work the Eucharist is often mentioned in terms which preclude the modern fancies, as for example: "Instead of a bloody sacrifice He hath appointed that reasonable and unbloody and mystical one of His body and blood, which is performed to *represent by symbols* the death of the Lord." (Book vi, chap. 23.) "Offer the acceptable Eucharist, the *representation* of the royal body of Christ." (Book vi, chap. 30.) "We also, our Father, thank Thee for the precious blood of Jesus Christ, which was shed for us, and for His precious body, *of which we celebrate these representations, as He Himself appointed us, to show forth His death.*" (Book vii, chap. 25.)

The words of our Lord in the sixth chapter of St. John, referring to this Sacrament and to our union with Him, have been so constantly misrepresented by the depravers of the mystery that it will be profitable always to keep in mind the sense in which they were understood by the early Church. Origen says: "There is also in the New Testament a letter which kills him who doth not spiritually understand those things which are said; for if we take according to the letter that which is said, *EXCEPT YE EAT MY FLESH AND DRINK MY BLOOD, this letter kills.*" (Homilies on Leviticus, cap. 10.)

St. Augustine gives more copiously the same testimony. In his treatise *De Doctrina Christiana* (lib. 3, tom. 3, p. 53), laying down several rules for the right understanding of Scripture, he gives this for one:

"If the speech be a precept forbidding some heinous wickedness or crime, or commanding us to do good, it is not figurative; but if it seem to command any heinous wickedness or crime, or to forbid that which is profitable



or beneficial to others, it is figurative. For example: *Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.* This seems to command a heinous wickedness and crime; therefore it is a figure, commanding us to communicate of the passion of our Lord, and with delight and advantage, to lay up in our memory that His flesh was crucified and wounded for us."

I do not suppose that St. Augustine in the last words of this extract expresses the fullness of his own conception of the meaning conveyed by the figurative language of our Lord. But this comment by the two most illustrious teachers of the Church in different ages upon those pregnant words of our Lord, by which he signified the mystery of the Incarnation and the showing forth of that mystery in this Sacrament, should drive away forever that wretched travesty of these words and of His Holy Sacrament which makes the blessed Saviour teach that He puts Himself in the place of His appointed Symbols, or that He hides His sacred Person under the veil of these Symbols, to be first adored and then eaten by His people. The grossness of this fable was not too coarsely described by Averroes, an Arabian philosopher, as quoted by Archbishop Tillotson: "I have traveled over the world and have found divers sects, but so sottish a sect or law I never found as is the sect of Christians; because with their own teeth they devour their God whom they worship."

Tillotson quotes in the same place a saying of the great Roman orator expressing a common rule of language, which should confound his Christian countrymen and their copyists with shame: "When we call," says he, "the fruits of the earth Ceres and wine Bacchus, we use but the common language; but do you think any man so mad as to believe that which he eats to be God?" (Tillotson's Works, vol. ii, serm. 26.)

One of the most painful attempts at argument by this party is the comparison of the supposed union between Christ and the Elements to the hypostatic union between the Divine and the Human nature of Christ. Gelasius and Theodoret are cited as authorities for this notion. Gelasius shall answer for himself. The passage relied upon is: "Surely the Sacraments which we receive of the body and blood of our Lord are a divine thing, so that by *them* we are made partakers of the Divine nature; and yet it ceaseth not to be the substance or nature of bread and wine; and certainly the *image* and *resemblance* of Christ's body and blood are celebrated in the *action* of the mysteries."

Gelasius does not *compare* anything which takes place in the Eucharist to the Hypostatic union, but he *illustrates* that union, as against the Eutychians, by the *completed* "*action*" of the Holy Mystery. For as the consecrated bread and wine, he argues, though endowed with the mysterious power to make us "partakers of the Divine nature," yet retain their own nature; so the human nature of Christ remains in its own integrity, notwithstanding its mysterious relation to the Divine nature. Neither the Fathers nor our English Divines had conceived of this modern substitute for Transubstantiation, and therefore their language was not guarded against it. But they all alike speak of the Eucharist only in its proper aspect, as *one entire thing—as the completed action*. They know nothing of a Divine mystery halved, and the nature and properties of either portion made the subject for curious speculation. They thought not of bread and wine becoming "partakers of the Divine nature," but of themselves, the redeemed, by the use of these elements made "partakers of the Divine nature." "*Divinæ efficiamur consortes nature*" are the words of Gelasius, and immediately afterward he calls these con-

secrated elements the "image and representation of the body and blood."

Archbishop Tillotson, who receives honorable mention in the Oxford Catena, shall tell us about Theodoret: "The second is of the same Theodoret, in his second dialogue between a Catholick under the name of *Orthodoxus* and an heretick under the name of *Eranistes*, who maintaining that the humanity of Christ was changed into the substance of the Divinity, (which was the heresy of Eutyches,) he illustrates the matter by this similitude: 'As (says he) the symbols of the Lord's body and blood are one thing before the invocation of the priest, but after the invocation are changed and become another thing, so the body of our Lord after his ascension is changed into the Divine substance.' But what says the Catholick Orthodoxus to this? Why he talks just like one of Cardinal Perron's hereticks. 'Thou art (says he) caught in thy own net, because the mystical symbols after consecration do not pass out of their own nature, for they remain in their former substance, figure, and appearance, and may be seen and handled even as before.'" (Works, vol. ii, pp. 110-11.) So it seems that the earliest approach to the Wilberforce theory was made by the Eutychian heretics in their vain struggles to find arguments to support their error.

On the same page the Archbishop furnishes the testimony of "Facundus, an African Bishop who lived in the sixth century." I copy this passage because, like most of the authorities I have cited, it incidentally and therefore most assuredly tells us the *animus*, the mind and meaning of the Fathers in all their speeches concerning both the holy Sacraments. "Upon occasion," says Tillotson, "of justifying an expression of one who had said that Christ also received the adoption of sons, he reasons thus: 'Christ vouchsafed to receive the *Sacrament* of adoption both when

he was circumcised and baptized, and the Sacrament of adoption *may be called adoption*, as the Sacrament of His body and blood which is in the consecrated bread and cup is by us *called His body and blood*; not that the bread is properly His body and the cup His blood, but because they contain in them the mysteries of His body and blood. Hence also our Lord Himself called the blessed bread and cup which He gave to His disciples His body and blood.”

Nothing can show the severe strain which can be put upon the mind by the exigencies of an argument engaged in the support of error more clearly than the use which has been made of the grand words of St. Paul: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” (1 Cor. x, 16.)

Instead of taking these words, as the Church has always done, to be the comforting assurance that this Holy Sacrament both testifies the union of Christ with His believing people and strengthens and perpetuates that union, these mistaken brethren profanely distort them into the assertion that there is a sort of hypostatic union between Christ and the Elements; that the bread and wine are the communicants, the partakers of Christ!

§7. MISREPRESENTATION OF THE ENGLISH DIVINES.

7. But the claim that this strange freak of superstitious fancy is the doctrine of the English Church, and of the great divines of that Church, is one of the most remarkable illusions of our time. The Wilberforce already mentioned is the author of this fable, as he is, for the English people, of the theory it professes to sustain. The theory indeed is as old as the Pseudo-Seventh Council, which established this dogma along with the worship of images. But the theory was not fashioned into the special shape of Tran-

substantiation until Paschasius Radbertus accomplished that feat in the year 818.

Now, when we think of the shadowy distinction between the two forms of this untruth, and that every vice of the one religiously conceived inheres in the other, it is sufficiently extravagant to imagine that Ridley and his fellow-martyrs deliberately perished at the stake in defense of this worthless and impalpable distinction!

In reading the English divines we must recollect that they were compelled to vindicate this Sacrament not only against the Romish figment, but with equal emphasis against the Zuinglian and Socinian degradation of the Sacrament into a *bare memorial*. Against this last-named reduction of the holy mystery they were called upon to assert strongly the *reality and virtue of consecration* in changing the Elements from their mere natural character into true and efficacious representatives of the Body and Blood of Christ, the appointed *media* for uniting Christ to the faithful recipients of these sacred emblems.

If, as is now alleged, the Church of England and her greatest divines had taught the Sacramental theory which furnishes a new pretense for the revival of ancient idolatry—a new reason for worshipping God in the Symbols of His Presence and Power which is the very essence of heathen idolatry—surely the great Hooker would have heard of this teaching, and in his exhaustive account of the views which had been held concerning this Sacrament would not have omitted that one which as a loyal Churchman he was bound himself to hold.

Leaving out of view the opinion attributed to Zuinglius, “that men should account of this Sacrament but only as of a shadow, destitute, empty, and void of Christ,” he declares of the “Real Presence” but three statements of doctrine then known to Christian people: Transubstantia-



tion, Consubstantiation, and that of the Church of England which he so grandly sets forth. Of the fantastic Presence, which is neither of these three, but which talks so boastfully of "substance" and "objective reality," he had never heard. It is true that in describing the two former he uses, as he was compelled to do, the very language by which the advocates of the Bennett doctrine now describe their theory. For the distinction which these advocates profess to make between their notion and the old recognized errors is impalpable and incapable either of verbal expression or of mental conception. And Aquinas, and after him Bellarmine, explain Transubstantiation in the very words used by the modern party in setting forth their doctrine; viz., that the Body of Christ is not "present after the manner of a *Body*, that is, in its visible form," but "it is present *spiritually*, that is, invisibly and by the power of the Spirit." (Aquinas cited in Oxford Catena, p. 66.)

Can it be reasonably pretended that a distinct doctrine of the Eucharist, of which *Hooker had never heard*, was really held and taught by the leading divines in England before and in his time? As only these two perversions of the Sacrament were in the thoughts of men in that age, there was no need of guarding their language against the imputation of holding a falsehood so near of kin as is this new theory to that which they were exposing with abundant learning and with merciless logic. Therefore it is not difficult for an acute disputant like Sir Robert Phillimore to cull out of their writings numerous passages which seem to have that meaning, and so to construct a *catena* of seeming authorities for this poor fiction. Happily in every case of any theological value there is enough in context, or in the avowed purpose of the treatise, to disprove the inference, and to vindicate the memory of martyrs and theologians from the disgraceful imputation of converting

a sublime mystery of our religion into a worse than heathen superstition.

At the head of the list of English divines whom they thus calumniate these gentlemen place the name of Ridley, martyred for his rejection of the very doctrine for which this new theory is proposed as the equivalent. They have about as much authority for the rest as for Ridley. It will sufficiently expose the character and value of this *catena* to see how Ridley sustains the advocates who call him as a witness.

Almost at the opening of his treatise on the Lord's Supper Ridley seems unconsciously to anticipate and refute this modern conceit. For he says, if "the matter of the Sacrament" is not bread, then we "must needs grant transubstantiation," seeing that all learned men in England, so far as I know, both new and old, grant "*there is but one substance.*" This is making short work of Mr. Wilberforce's theory of the "union" or "identity" of Christ with the elements. The martyr proceeds to state the question in a way which throws some light upon his conception of both the Sacraments: "If it is found that the substance of bread is the natural substance of the Sacrament, although *for the change of the use, office, and dignity* of the bread, the bread indeed is sacramentally changed into the body of Christ, *as the water in Baptism is sacramentally changed* into the fountain of regeneration, and yet the natural substance remains the same as it was before."

It would be difficult to state more precisely the effect of consecration in giving new character and meaning to the material elements of both the Sacraments. The conclusion of the same passage is equally decided in its condemnation of the practice attendant upon the new theory, as it was and is attendant upon the old. "Then that Godly honor which is only due unto God the creator, and may not be

done unto the creature without idolatry and sacrilege, is *not to be done unto the Holy Sacrament.*"

Ridley discusses briefly, but well, the question of "figurative language." "How vain then is it that some so earnestly say, as if it were an infallible rule, that in doctrine and in the institution of the Sacraments Christ used no figures." But some say, if we thus admit figures in doctrine, then all the articles of our faith by figures and allegories will shortly be transformed and unloosed. I say it is a like fault, and even the same, to deny the figure when the place so requires to be understood, as vainly to make that a figurative speech which is to be understood in its proper signification." He then illustrates the distinction by that famous determination of St. Augustine that so many of the words of our Lord in the sixth chapter of St. John must be understood figuratively.

"It seems to command a wicked or ungodly thing; wherefore it is a figurative speech commanding to have communion and fellowship with Christ's passion." "Then surely Christ commanding His disciples in His last Supper to eat His Body and drink His Blood seemeth to command in sound of words as great, and even the same inconvenience and ungodliness, as His words do in the sixth chapter of St. John; and therefore they must, even by the same reason, be likewise understood and expounded figuratively and spiritually, as St. Augustine did the other."

After citing Chrysostom he mentions an argument of the Papists that unless we allow that the *substance* of the bread is gone we must admit "the absurdity of impanation," and adds: "What manifest falsehood is this, to say or mean that if the bread should remain still, then must follow the inconveniency of impanation? As though the very bread could not be a Sacrament of Christ's Body, as water is of Baptism, except Christ should unite the nature of bread

to His nature in unity of person, and make of the bread God." Here again Ridley seems to have anticipated the new theory, but only to speak of it as a thing too extravagant to be supposed. Further on he quotes Tertullian: "Jesus made the bread which He took and distributed to His disciples His Body, saying, "This is My Body;" that is to say, saith Tertullian, a "figure of My Body." Ridley adds: "In this place it is plain that according to Tertullian's exposition Christ meant not, by calling the bread His Body and the wine His Blood, that either the bread was His natural body or the wine His natural blood; but He called them His Body and Blood because he would institute them to be unto us Sacraments. that is, *holy tokens and signs of His Body and of His Blood*; so that by them remembering and firmly believing the benefits procured to us by His Body, which was torn and crucified for us upon the Cross, and so with thanks *receiving these Holy Sacraments* according to Christ's institution, we might by the same be spiritually nourished and fed to the increase of all godliness in us." How like is this to that sentence in the Communion Service where Christ is declared to be "our spiritual food and sustenance in that Holy Sacrament!" Ridley adds: "Origen, Hilary, St. Augustine, Ambrose, Basil, Gregory, Naziansen, and other old authors likewise call the Sacrament a figure of Christ's Body." Further on, quoting again Tertullian, who had said that "the bread was made a *representation* of His Body," Ridley says: "Now I pray you, what is it to say that Christ has made a representation by bread of His Body, but that Christ had instituted and ordained bread to be a Sacrament to represent unto us His Body?" It will be tedious and unnecessary to give more of the testimonies from the Fathers which the Reformer has collected.

I had occasion to cite these same passages not long ago

in vindication of the martyr, as well as like passages from Bishop Wilson and many others, and here is the best answer which a respectable advocate of the new theory could give:

“But to avail for your argument it is not enough for Ridley or the Fathers to say that they are figures, types, tokens, or Sacraments; but they must also say that they are figures, types, tokens, and sacraments of an *invisible part, which is not united to them*, but which comes to the soul after reception.” That is to say, when a man tells you, pointing to a portrait, “that is a good likeness—representation—of my father,” unless he is careful to add, “but my father is not actually in the portrait or united to it,” we must understand him to mean that his father is in the portrait *in propria persona!*

I conclude this vindication of Ridley with a passage from Edward VI.’s Catechism, to which the martyr gave his dying testimony:

“The supper is a certain thankful remembrance of the death of Christ; forasmuch as the bread representeth His Body, betrayed to be crucified for us; the wine standeth instead and place of His Blood plenteously shed for us. And even as by bread and wine our natural bodies are sustained and nourished, so by the Body, that is, the flesh and blood of Christ, the soul is fed through faith and quickened to the heavenly and godly life. . . . Faith is the mouth of the soul, whereby we receive this heavenly meat, full both of salvation and immortality dealt among us by the means of the Holy Ghost.”

With the same recklessness Bishop Andrews is cited, when in the very treatise from which his words are taken, the answer to Bellarmine, he was refuting this notion. In the following passage Andrews declares that “the holy symbols” are the Body and Blood of Christ in the same

sense in which the Passover was His Body and Blood. The whole passage is in full and plain accord with Catholic and Scriptural teaching, and utterly irreconcilable with the new theory.

“Nay it must be *hoc facite*. It is not mental thinking or verbal speaking, there must be actually somewhat done to celebrate this memory. *That done to the holy symbols that was done to Him, to His body and His blood in the Passover*; break the one, pour out the other, to represent how His sacred Body was broken, how His precious Blood was shed. And in *corpus fractum* and *sanguis fusus* there is *immolatus*. This is it in the Eucharist that answereth to the sacrifice in the Passover, the memorial to the figure. To them it was *Hoc facite in Mei præfigurationem*, Do this in prefiguration of Me. To them *prænuntiare*, to us *annuntiare*; there is the difference. By the same rules that theirs was, by the same may ours be termed a sacrifice. In rigour of speech neither of them; for to speak after the exact manner of Divinity, there is but one only sacrifice, *veri nominis*, properly so called, that is, Christ’s death.\* And that sacrifice but once actually performed at His death, but ever before represented in figure from the beginning; and ever since repeated in memory, to the world’s end. That only absolute, all else relative to it, representative of it, operative by it. The Lamb but once actually slain in the fullness of time, but virtually was from the beginning, is, and shall be to the end of the world. That the center, in which their lines and ours, their types and our antitypes, do meet. While yet this offering was not, the hope of it was kept alive by the prefiguration of it in theirs. And after it is past, the memory of it is still kept fresh in mind by the commemoration of it in ours. So it

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\* The Bishop uses the word “Sacrifice” as equivalent to “Propitiatory and Meritorious Sacrifice.”



was the will of God that so there might be with them a continual foreshadowing, and with us a continual showing forth, the 'Lord's death till He come again.' Hence it is that what names theirs carried, ours do the like; and the Fathers make no scruple at it, no more need we. The Apostle in the tenth chapter compareth this of ours to the *immolata* of the heathen; and to the Hebrews *habemus aram*, matcheth it with the sacrifice of the Jews. And we know the rule of comparisons, they must be *ejusdem generis*. . . .

"From the Sacrament is the applying the Sacrifice. The Sacrifice in general, *pro omnibus*. The Sacrament, in particular, *to each several receiver, pro singulis*. Wherein that is offered *to us* that was offered *for us*; that which is common to all, made proper to each one, while each taketh his part of it; and made proper by a communion and union, like that of meat and drink, which is most nearly and inwardly made ours, and is inseparable forever." (Sermon vii, on the Resurrection, quoted by Dr. Pusey in his letter to the Bishop of London, page 31.)

I have given the foregoing passage at length, not only because it is a complete vindication of Andrews from the stigma which has been cast upon him as an authority for the new dogma, but because it is a very gratifying confirmation of my previous teaching in the body of this work, in sections 2 and 5, of chapter xv.

Overall, Cosin, Thorndike, Taylor, Beveridge, Wilson, and others, receive the same free handling. In regard to some of their extracts from these authors, the writers citing them are either unable to see, or do not care to see, that the passages which they parade refer usually to the Presence of Christ to the faithful when the Sacrament is complete, by the devout reception of the holy symbols, and not to the alleged *actual* Presence in or under the Ele-

ments before reception. Sometimes indeed the reference is to that Representative Presence produced by consecration. And of this Representative Presence many grand and lofty expressions are freely and properly used. "Glorious things are spoken of thee, O city of God."

Again, these two kinds of Presence are often combined in the thoughts and in the language of the writers of every age. In the fervor of exhortation or of devotional composition, they do not stop to distinguish with cold, logical precision the different shades of meaning which may be attached to their glowing words. And even if they had never explained themselves, it would be an outrage to put upon their language the gross and unnatural meaning involved in the theory of Transubstantiation or of Identity. For the most part they do amply explain and vindicate their meaning from this misconstruction. The passages which make this vindication in regard to the early Fathers have been triumphantly produced over and over again by the English divines. Now, strange to say, we have to employ the same method for the vindication of these very divines from a like imputation.

Bishop Cosin, one of the authorities most relied upon for the new opinion, has happily explained his meaning. The following extract is from page 345 of the fifth volume of Cosin's works, in the "Library of Anglo-Catholic Theology:"

"True it is that the Body and Blood of Christ are sacramentally and really (not feignedly) present, when the blessed bread and wine are taken by the faithful communicants; and *as true it is also, that they are not present but only when the hallowed elements are so taken*, as in another work (the History of Papal Transubstantiation) I have more at large declared. Therefore whosoever so receiveth them, *at that time when he receiveth them*, rightly doth he

adore and reverence his Saviour there together with the Sacramental Bread and Cup, exhibiting his own Body and Blood unto them. Yet because that Body and Blood is neither sensibly present (nor otherwise at all present but only to them that are duly prepared to receive them, and in the very act of receiving them and the consecrated elements together to which they are sacramentally in that act united) the adoration is then and there given to Christ Himself, neither is nor ought to be directed to any external sensible object, such as are the blessed elements. But our kneeling, and the outward gesture of humility and reverence in our bodies, is ordained only to testify and express the inward reverence and devotion of our souls toward our blessed Saviour, who vouchsafed to sacrifice Himself for us upon the Cross, and now presenteth Himself to be united sacramentally to us, that we may enjoy all the benefits of his mystical passion, and be nourished with the spiritual food of His blessed Body and Blood unto life eternal."

Every one must admire in this passage the clear, discriminating precision with which Cosin distinguishes the Catholic doctrine of the Presence from that poor conceit which a modern party dubs with the exclusive name of Catholic.

Very like to the above expression of doctrine is the following, taken from Cosin's "History of Papal Transubstantiation," chapter iv, section 5: "And we also deny that the Elements still retain the nature of Sacraments when not used according to Divine institution, *that is given by Christ's ministers and received by His people*; so that Christ in the consecrated Bread ought not, can not be preserved to be carried about, because *He* is present only to the communicants."

I will here present in connection the testimony of an old

and of a recent English divine — Dr. Pusey quoting and adopting with full approval the views of Dr. Brevint. The decisive passage I am about to give from the letter to the Bishop of London proves either that the writer was practicing the “*Reserve*” which is recommended by a portion of the party, or that at the date of this letter (1851) he had not “*advanced*” to the present position of that party. The Doctor quotes first some of the higher class of Romish writers, who maintain, in opposition to the new theory, that Christ “is *not* contained, as circumscribed or locally under the Sacrament;” and then, quoting St. Augustine, adds: “I can not think that these words, any more than those of St. Chrysostom, which are adduced controversially, *imply any local adoration*. I had no such thought in my mind. But believing that he was then in an especial manner present, I could not but think that we knelt, not only as receiving so great a Gift, but in reverence for His Presence.” In connection with this sentence he cites, as further expressive of his own view, the following from Dr. Brevint:

“The second is an act of adoration and reverence, when he looks upon that good hand that hath consecrated for the use of the Church the *memorial* of these great things. Since, by the special appointment of my God, these *representatives* are brought in hither for this Church, and among the rest for me, I must mind what Israel did when the cloud filled the tabernacle. I will not fail to worship God as soon as these Sacraments and Gospel-clouds appear in the sanctuary. Neither the ark, nor any clouds, were ever adored in Israel; but sure it is, the ark was considered quite otherwise than an ordinary chest, and the cloud than a vapour, as soon as God had hallowed them to be *the signs* of His Presence. Therefore, as the former people did never see the temple or the cloud, but that presently at that sight they used to throw themselves on

their faces, so I will never behold these better and surer Sacraments of the glorious mercies of God, but as soon as I see them used in the Church *to that holy purpose* that Christ hath consecrated them to, I will not fail to remember my Saviour, *whom these Sacraments do represent.*" (Letter, pages 54-5.)

Jeremy Taylor, with his luxuriant imagination, his rapturous devotion, his unequalled richness of language, might be expected to speak of this holy mystery in very lofty and unguarded terms. Accordingly the octavo volume issued at Oxford in 1855, composed of a *Catena* of authorities alleged in support of this theory, furnishes many extracts from this English Chrysostom, which would go as far to sustain the theory as any language which can be quoted from ancient or modern writers. Yet even Taylor sometimes descends from the sublimities of rhetoric to teach in plain and simple words. In his treatise on "The Real Presence and Spiritual," from which many of these glowing extracts are taken, he in one place defines precisely and briefly what he means by "The Real Presence." He says: "But we by the Real Spiritual Presence of Christ do understand Christ to be present, as the Spirit of God is present in the hearts of the faithful, *by blessing and grace; and this is all which we mean BESIDES THE TROPICAL AND FIGURATIVE PRESENCE.*"

It well illustrates the Spirit in which the *Catena* above mentioned has been constructed, that this decisive definition, interpreting all the rest, has been carefully omitted. This passage, again, illustrates the utterly illusory nature of all the rhetorical and devotional language quoted from the Fathers and from our own divines, to prove the unchristian dogma imputed to them. And yet again the distinction here so precisely presented by Bishop Taylor between his conception of "the Real Presence" and "the

Tropical and Figurative Presence," *coupled with the exalted terms in which he speaks of either and of both in undistinguished connection*, beautifully illustrates the true sense of similar language employed by other writers. Generally it may be said that what Jeremy Taylor calls the "Tropical and Figurative Presence" preceding writers designate as the "Sacramental Presence," the "Mystical Presence," the "Presence in a Mystery," and such like. It is very interesting to see how cautiously Ridley adheres to these forms of expression in the conferences in which his accusers and judges were trying to entrap him.

Thorndike and Overall seem to be more relied upon than any others to support the assertion that the Bennett doctrine was held by the English divines. And certainly, if we did not know the purpose for which they wrote, and the error against which they were contending, many of their expressions would seem to justify this appeal. We must recollect that in their day, as it has continued to be, the danger of the Church of England was principally from the rationalistic and spiritualistic impugnors of all the externals of religion. These two parties, very opposite in some particulars, united in eviscerating from the sacraments all power, mystery, and vitality. I have myself been present when, in an assembly of professed Christians at a so-called Communion, the Sacrament was explained by the officiating minister as similar to the custom of drinking wine to the memory of General Washington on his birthday! The spiritualistic party made religion to consist entirely of faith and feeling.

To vindicate the dignity and reality of this Sacrament, and the Divine efficacy of consecration, Thorndike especially is very strenuous in insisting upon the connection between the consecrated Elements and the Grace of the Sacrament. The Bread, he says, is the Body, and the



Wine the Blood, not only as “significant, but exhibitory.” As he properly argued, if the Elements are bare signs, to which no grace is adjoined, and if Christ is received by faith only, then He could be received by the same faith without the signs; and so the Sacrament may be entirely dispensed with. And this we see to have been the practical result of the same vicious principle in our own day. Against this notion Thorndike proves the reality and efficacy of consecration in making the Elements to be the Body and Blood of Christ, representatively and efficaciously. “And,” as he adds, “what a gross thing it were to say that our Saviour took such care to leave His Church, by the act of His last will, a legacy which imports no more than that which they might at all times bestow upon themselves.”

Keeping in view this purpose of his argument ought to be sufficient to clear Thorndike from the charge made against him. But he has been more explicit in relieving himself from the imputation. He, as well as Cosin, is very emphatic in his enunciation of a principle which I have dwelt upon at some length, and which is utterly irreconcilable with the theory for which he is quoted as authority. He strongly affirms the position that until the completion of the sacrament by the reception of the Elements there is really no sacrament. From a much longer passage to the same effect I take these words, “True it is indeed, inasmuch as the appointment of our Lord Christ is not completely executed by consecrating the Eucharist, but by respectively delivering and receiving it, you may truly say that by virtue of these words, ‘Take, eat, this is my Body, this is my Blood,’ that which every man receives becomes the Body and Blood *to him that receives it.*”

In another place Thorndike uses words which plainly interpret all the strong expressions about the Sacramental

Presence in the Elements by virtue of consecration. "So that the Body and Blood in the SACRAMENT turns to the nourishment of the body, whether the Body and Blood IN THE TRUTH turn to the nourishment or damnation of the soul."

In this sentence the writer uses "Sacrament" in contrast with "Truth" in the same sense in which St. Ambrose long before had used "Image" in contrast with "Truth," as in this passage which I take from Canon Trevor on The Eucharist:

"Truly we offer, but so that we make a remembrance of His death. We offer Him always, or rather we offer a remembrance of His Sacrifice. The Shadow in the law, the Image in the Gospels, the Truth in the heavenly places. Of old a lamb was offered, a calf was offered; now Christ is offered. Here in *image*, there in *truth*, where He intercedes for us with the Father as our Advocate." (P. 212.)

Every one must see that language like this interprets and plainly declares the intended meaning of the same authors when they employ language more rhetorical and figurative. In the same connection Canon Trevor says: "The language of Ambrose with respect to the sacrifice of Christ in the Sacrament is defined by His disciple St. Augustine, who often affirms that Christ is immolated in the Sacrament, but with this explanation subjoined: "

"That is, the immolation of Christ is represented and a remembrance of His Passion is made." "The Flesh and Blood of this Sacrifice before the Advent of Christ was promised through victims of similitude. In the Passion of Christ it was exhibited in *the very truth*; after His Ascension it is celebrated through a Sacrament of *remembrance*." (P. 213.)

No one can read Thorndike's elaborate commentary on the Eucharistic Service, and not see how utterly foreign to

his thought was this conceit now attempted to be bolstered up by his authority. He declares the effect of the consecration to be, "that the elements, by being deputed to become this Sacrament, begin to be what they were not, that is, visible signs, not only to figure the sacrifice of Christ's cross, but also to tender and exhibit the invisible grace which *they represent to them that receive.*" And he condemns the Church of Rome for altering the canon of the Mass, "on purpose that this Sacrament might not be called a figure of the invisible grace of it." And yet, he adds, "nothing can be more cross to this doctrine of the *now* Church of Rome than their own service;" citing in proof these words of the present canon: "*Ut nobis corpus fiat, dilectissimi Filii Tui Domini nostri Jesu Christi.*" With great earnestness he denounces the sacrificial doctrine of the Roman Church, now so much insisted on by the new school in our Church. He maintains against this pernicious novelty that there is no pretense or expression of such a doctrine in the early Church. (See the whole passage in his treatise on "The Service of God in Religious Assemblies," Works, vol. i, Anglo-Catholic Library, pp. 324-366.)

In like manner Bishop Nicholson has been misrepresented. In his account of the Sacraments he uses the very illustration of a Deed which Wilberforce and his followers denounce as pure Calvinism. He says: "They are pledges to assure us of this grace. For the Sacrament is as it were a pawn left us by God in the hand of the minister to give us acquiescence and ground of confidence that the graces promised shall be surely performed. Of which that we doubt the less it is called a seal. For God, not content with the general offer of His promises, out of His mere mercy hath thought fit to seal them to every particular believer, having a regard thereby to their infirmity.

In an indenture we have the conditions agreed upon betwixt both parties set forth and represented, after sealed and delivered. A covenant God hath made with man for salvation and for grace, without which salvation can not be had; and by the Sacrament it hath pleased Him, as in a fair deed to represent it, to convey and make it over, to seal and deliver it unto us."

In treating of The Supper he says: "That which is more material to know is the change of these (the Elements), which is wholly sacramental, not in substance, but in USE. For they remain bread and wine still, such as before in nature, but consecrate and set apart to *represent* our Saviour's passion, and *exhibit and seal to a worthy receiver the benefits of that passion.*"

Referring to the "great disputes there are *How* Christ is present in the Sacrament," he makes a conciliatory attempt to resolve the various terms of theologians into a question of relation: "My intention is to put the fairest interpretation upon different expressions and so reconcile exasperated brethren. That the Sacrament is in the predicament of relation will be, I doubt not, easily granted me, and under that logical notion I would thus define the Eucharist: The Eucharist is a Sacrament instituted by Christ under the elements of bread and wine, to represent, exhibit, and seal the passion of Christ and the benefits thereof to a worthy communicant. In which definition we meet with all those things that are necessary to set forth the nature of a relation." (Exposition of the Catechism, Lib. Ang. Cath. Theol., pp. 156, 178.)

If our New-Light brethren would consent to have their pet words resolved into the terms of this definition, there would be an end of controversy with them on this subject.

It is really refreshing to turn from the mistaken com-

ments of these modern discoverers, who copy from each other garbled texts, and read the grand old authors to whom they so confidently refer us. Hammond, in his Practical Catechism, furnishes a good specimen of this refreshment. First, he illustrates the words of our Lord in the institution of the Eucharist by the circumstances of the Paschal feast. "The Lamb that was drest in the Paschal Supper and set upon the table was wont to be called The Body of the Passover, or The Body of the Paschal Lamb, and Christ seems to allude to this phrase when he saith, *This is my Body*; as if He should say, The Paschal Lamb, and the Body of it, the memorial of deliverance out of Egypt, and type of my delivering myself to die for you, I will now have abrogated, and by this Bread which I now deliver to you I give or exhibit to you this other Passover, my own self, who am to be sacrificed (my Body which shall presently be delivered to death) for you, that you may hereafter (instead of that other) retain and continue to posterity a memorial and symbol of me. This for the words (*my Body*), but then for the whole phrase or form of speech (*This is my Body*), it seems to be answerable to and substituted instead of the Paschal form (*This is the bread of affliction which our fathers ate in Egypt*); not that it is that identical bread which they then ate, but that it is the celebration of that anniversary feast which was then instituted, as when in ordinary speech we say on Good Friday and Easter-day, This day Christ died, and This day Christ rose, when we know it was so many hundred years since He died or rose; which example is adapted to this point in hand by St. Augustine in his Epistles."

He afterward shows that "*the whole action or administration, i. e.*, do you all that I have done in your presence, take Bread, break, bless it, give it to others, and so com-

memorate me: the breaking and distributing, taking and eating this Bread, is the Body of Christ."

Hammond then learnedly discusses the relation of the heathen and Jewish sacrifices to this Sacrament, as indicated by St. Paul, and concludes: "Thus, *the Cup of blessing which we bless*, or (as the Syriack), *the Cup of Praise*, *i. e.*, the chalice of Wine, which is in the name of the people offered up by the Bishop or Presbyter to God with Lauds and Thanksgivings, *i. e.*, that whole Eucharistical action (and that exprest to be the action of the people as well as the Presbyter by their drinking of it) is the communication of the Blood of Christ, a service of theirs to Christ, a sacrifice of thanksgiving, commemorative of that great mercy and bounty of Christ in pouring out His Blood for them, and a making them (or a means ordained by Christ to make them) partakers of the Blood of Christ, not of the guilt of shedding it, but, if they come worthily thither, of the benefits that are purchased by it, *viz.*, *the washing away of sin in his Blood*: so in like manner the *breaking and eating of the Bread* is a communication of the Body of Christ, a sacrifice commemorative of Christ's offering up his Body for us, and a making us partakers, or communicating to us the benefits of that Bread of Life, strengthening and giving us grace. And both these parts of each part of this Sacrament put together are (parallel to what was said of the Israelites and Gentiles) a mutual confederation betwixt us and the crucified Saviour; on our parts an acknowledging Him for our God and worshiping Him, and on His part the making over to us all the benefits of his Body and Blood (*i. e.*, his death), grace and pardon, to sanctifie and to justifie us."

A little further on he says: "This *breaking, taking, eating of the Bread*, this whole action is the real communication of the Body of Christ to me, and is therefore by some an-



cient writers called by a word which signifies the *participation* (communication and participation being the same, only one referred to the giver, the other to the receiver), the very giving Christ's Body to me; that as verily as I eat the bread in my mouth, so verily God in heaven bestows on me, communicates to me, the Body of the crucified Saviour." (Pages 401 to 412.) The whole treatment of the subject is profound and exhaustive. I quote from the original edition published in 1662. The copy I have once belonged to Thomas Lewis, of Augusta County, Virginia, and was probably brought to Virginia by some worthy Churchman nearly two hundred years ago. If our people could be nourished with such solid food, they would be in little danger of being "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. iv, 14.)

An *ad captandum* argument, strongly urged by Wilberforce and his followers, is to represent the Catholic doctrine of the Eucharist as pure Calvinism, adopted by the English clergy, *in simple ignorance*, from the Genevan reformer. Now as these gentlemen have triumphantly cited Cosin as a witness and an *authority*, let us hear his testimony on this point. In the work before quoted (volume iv, page 167, *Anglo-Catholic Theology*) he says:

"Now because great is the fame of Calvin (who subscribed the Augustan Confession and that of the Switzers) let us hear what he writ and believed concerning this sacred mystery. His words, in his Institutions and elsewhere, are such, *so conformable to the style and mind of the ancient Fathers, that no Catholic reformer would desire to use any other.*" He then quotes from Calvin abundantly to prove this assertion.

What reliance can be placed upon the pretended authorities of a party which ostentatiously puts forward

Beveridge as a witness for its fable, and as an advocate for "Eucharistic adoration," when just a casual turning to his dogmatic works, as it happened to me, presents us with testimony after testimony to the exact contrary?

In his "*Oratio Canonica ante Synodum*" Beveridge mentions "Eucharistic adoration" as one of the worst corruptions of Popery! In the syllabus of a formal discourse on Idolatry he divides that sin into two classes; 1. Heathenish; 2. Romish saints, EUCHARIST, images! (*Thesaurus Theologicus*, volume iv, page 394.) In several other expositions of the blessed Sacrament itself he says, in one place: "1. What it is in itself—Bread (1 Cor. x, 16); 2. What it *represents* unto us—the Body of Christ. *Hæc oblatio est figura corporis et sanguinis Domini nostri Jesu Christi. St. Ambrose.*" And a little further on: "Observe, 2. *Eat*, not take and *lay up*; not take and *carry about*; *break*, not take and *worship*; but take and eat." (*Ibid.*, volume iii, page 114.) Again, in another place: "What are we to understand by these words, *This is my Body*? I. Negatively, not that it is really the Body of Christ, or transubstantiated. This, 1. Is not grounded on Scripture; 2. Contrary to the Scriptures; 3. It takes away the nature of the Sacrament, there being no sign. II. Positively. *This is my Body*; that is, the Sign and Sacrament of my Body. (See Gen. xvii, 10, 11; Exod. xii, 11.) *Hoc est corpus meum, id est, figura corporis mei* (Tertullian). *Non enim Dominus dubitavit dicere, hoc est corpus meum, cum signum daret corporis sui* (St. Augustine)." Again, "It is Bread we eat and Wine we drink in the Sacrament, not the real Body and Blood of Christ." And yet again: "It is a Sacrament wherein, under the outward Signs of Bread and Wine, Christ is *signified* to us. The end: to remember Christ's death. To represent it. To offer it. To convey it too. To seal it, not *signum* only, but *sigillum*."

And in an explication of 1 Cor. xi, 29: "1. What by eating and drinking? Not the Body and Blood of Christ, but Sacramental Bread and Wine. . . . 2. What by not discerning the Lord's Body? *Non discernens a cibo comuni*. S. Hieron. . . . Ignorant Receivers. . . . 3. That know not the nature of the Sacrament, even that it is an ordinance instituted by God, wherein, under the outward Signs of Bread and Wine, Christ, with all the benefits of His death and passion, is represented, sealed, and conveyed to the worthy receiver." (*Ib.*, pages 116, 121, 125, 128.)

The whole teaching of Beveridge is to the effect of these brief extracts. In like manner some devotional expressions of Bishop Wilson have been misconstrued into the very opposite of his *formal teaching* in his sermons. And in every instance that which is said by the cited authority of the communication of Christ to the faithful receiver, when the Sacrament is complete, is, with strange confusion of thought, referred by these advocates to their fancied communication of Christ to the Elements, while yet the Sacrament is inchoate—the Divine command not yet obeyed.

§ 8. THE TWO  
THEORIES *de*  
*modo* A SAD TRI-  
FLING WITH A  
HOLY MYSTERY.

8. These two aspects of a common theory, Transubstantiation and Identity or Sacramental Union, seem to me to be a very sad trifling with a holy mystery. For what is the Divine command which is thus travestied and played upon? Look at the words of Institution: *Take, eat. Drink ye all of this. This do in remembrance of Me.* Do what? Is any promise or blessing annexed to the mere breaking of the bread while saying these or any other words? Is not the communication of Christ to us, the partaking of Christ by us, the substance and meaning of the whole transaction? Is not the eating of the Bread, the drinking of the Wine,

the precise LETTER of the Command? Is not the partaking of Christ the essential SPIRIT of that command?

In an age of growing superstition and ignorance men were not content to rest in the Divine power to give the promised blessing whenever the Divine command is obeyed, but must supplement the sublime simplicity of the Mystery by a little humanly-conceived machinery. And so, to assist the Divine Omnipotence in fulfilling His word, to make it easier for Christ to impart Himself to His faithful people, the MANNER, *the intermediate process* by which this miracle of grace is accomplished, must be reasoned out by human wit, and reasoned out in such a way as to afford a resting-place for the superstitious weakness of the times. So the familiar form of speech used by our Lord in designating the Symbols of His Body and Blood was perverted into the degrading conceit of an actual union of Himself with these simple Elements; and this corruption was presently, with more exact logic, developed into Transubstantiation.

Happily, PROVIDENTIALLY, the gross fiction was met and refuted in the very age in which it was proposed. Ratramn on the Continent, the old Saxon Homily for Easter, about a century later in England, with effective logic and abundant learning, rebuked the novelty and vindicated the Holy Mystery. But, as Alexander Knox has well said, the corruption was in accordance with the spirit of the age and the refutation against that spirit, and so the miserable falsehood prevailed, accumulating around itself other and kindred corruptions. All the modern questions and confusions on this subject come out of this original departure from the Divine institution.

All our great Divines mourn over this fatal departure. Jeremy Taylor, in the beginning of his treatise on "The Real Presence and Spiritual," says: "We may say in this

mystery to them that curiously ask what or how it is, '*Mysterium est*;' 'It is a Sacrament and a mystery.' By sensible instruments it consigns spiritual graces; by the creatures it brings us to God; by the body it ministers to the spirit. It was happy with Christendom when she" was content "to believe the thing heartily and not to inquire curiously."

Archbishop Bramhall, in his answer to de la Militiere, is very emphatic in his condemnation of this unhappy questioning *de modo*: "No sooner was this bell rung out, but as if Pandora's box had been newly set wide open, whole swarms of noysom Questions and Debates did fill the schools." After giving a long and mortifying list of these subtle questions, and stating the simple *fact* of the Presence—*neque Con.*, *neque Sub.*, *neque Trans.*—he concludes: "This was the belief of the Primitive Church, this was the faith of the ancient Fathers, who were never acquainted with these modern questions *de modo*, which edifie not, but expose Christian religion to contempt."

A singular illustration of the continued fecundity of this unhappy disputation *de modo* has just appeared in a pamphlet, which undertakes to demonstrate the *manner* of Christ's Presence, as in the elements, by a bran-new interpretation of the Catechism. This new version is founded upon a new mathematical axiom, that a part is equal to the whole. Wilberforce and his followers multiply the two parts of this Sacrament, as defined in the Catechism, into three. This writer reduces them into one, and essays the astounding logical feat of proving that one of two *parts* of a thing is the whole, and that the other *part* is something else! Doubtless there will continue to be new items to be added to Bramhall's catalogue of "noysom questions" growing out of this unhappy tendency to explain the manner of Christ's Presence in the Eucharist.

In defining and refining, trying to construct a dogma which will suit them, and yet differ sufficiently from that of Rome to save their consciences, the advocates of the theory of "Identity" are careful to tell us that the Body of Christ which is in the Elements is not that natural Body which was born of the Virgin, nor that spiritual Body which is now in heaven, yet it is a true, real, and substantial Body. A Body which is neither in heaven, nor on earth, nor under the earth, is indeed a wonderful creation of human ingenuity. I sometimes wonder whether these enthusiastic brethren do really believe this shadowy fiction, or whether they have not persuaded themselves that it is necessary for the due and effective influence of religion on the common run of men to have something for superstition to feed on; and that to enable the now pure Church to which they belong to compete successfully in the race for popular power with Romanism and other isms she must furnish to the vulgar fancy at least one idol *for easy worship*. It is the same natural and rationalistic conception which induced Aaron to yield to the clamorous solicitations of the people, and make the golden calves *for the better satisfaction of their devotional feelings*. If this is the thought and the purpose of our brethren, they have strangely forgotten the divine and holy mission of the Church of God to be the Witness and the Keeper of THE TRUTH. Departures from that truth there will ever be in every possible direction, and especially in those directions in which the mere affections of nature do most strongly lead. The forms of religion that have been most skillfully molded in conformity with these corrupt leadings will always command the popular suffrage and be able to wield the controlling power of numbers. For in reality the bodies which have adopted these corruptions are but a part of the world itself, in one of its moods, taking on the guise and



aspect of religion. But it is the sublime calling and charge of God's Holy Church, whether composed of few or many, to keep the truth in uncorrupt integrity, to bear witness to the truth among all peoples and in every generation to the end of the world, for the real healing of the nations.

9. Let us briefly sum up the testimony to the truth which the Church is commissioned to bear upon this important subject—The Sacrament of the Body and Blood of Christ.

We learned before that "by the word Sacrament" the Church means an "outward and visible sign of an inward and spiritual grace *given unto us.*" The "inward and spiritual grace" is not said to be given to the Elements, or united to them "by a law of identity," or sent down upon the altar to be recognized by the eye of faith. The sole expressed relation of the "inward and spiritual grace" is that it is to be "given to us," the believing partakers of the consecrated elements, according to our Lord's words, "Take, eat; this is my Body." The definition goes on to tell us that the Sacrament is both "a means whereby we receive" "the inward and spiritual grace given unto us" and "a pledge to assure us thereof." Here the Church happily distinguishes, emphatically declaring the grace of consecration whereby these inert substances are made the instruments of producing supernatural effects. And she further declares that they are "the *means*" whereby *we receive* the spiritual grace which they were constituted to *represent*, and which comes directly to us from the Fountain of all grace. They are, moreover, "*a pledge to assure us thereof;*" that is, to make us certain, if we believe God's word, that as surely as we have received the visible sign, so surely we have received the spiritual grace. The same logical formulary goes on to tell us that "the outward part

or sign of the Lord's Supper" is "Bread and Wine, which the Lord hath commanded *to be received*." "The inward part or thing signified" is the Body and Blood of Christ, which "are *spiritually taken and received* by the faithful in the Lord's Supper." So the act of the believer receiving is ever made a part of "the outward and visible sign" and the essential condition of "the inward and spiritual grace."

This figment of "IDENTITY" destroys the nature of a Sacrament, as Transubstantiation does. A Sacrament is the consecration of an outward and visible thing to be the symbol of an inward and spiritual grace given unto us. By this pretended "*law of identity*" the symbol and the gift are combined into one. The symbol does not *represent* the gift and *convey* it, but *contains* it. The spiritual grace is first given to the symbol. As I have shown, this theory of the *manner* of Christ's Presence is not only unwarranted, but is a flagrant departure from the institution it professes to illustrate. According to that institution and to the precise definition of it given by the Church, the *especial Presence* of Christ which *belongs to this Sacrament* can only be in the actual partaking of the consecrated emblems according to His command. They have been consecrated to be the instruments of conveying Christ to the believer when they are received. Only in the reception, when the command is obeyed, can this promised effect be produced. Then only is the Sacrament which Christ ordained complete when *our duty and His promise are brought together in one*. Then Christ fulfills His promise and becomes "our spiritual food and sustenance in that Holy Sacrament." Then we may adore Him as truly, mystically, and spiritually Present, uniting Himself to us. We must not adore Him in the Elements, for He is not in them; they are but the material instruments used by His grace to give Himself to us, humbly obeying His command; they are the "means"

to convey to us this great gift, and the sensible “pledge” to assure us thereof.

It is needful for the due apprehension of this blessed mystery to keep clearly in mind the distinction, to which I have before adverted, between the REPRESENTATIVE character of the symbols—the Consecrated Elements—and the *actual communication of Christ to the faithful communicant*. And if this protracted examination can result in bringing this distinction more clearly to the mind of believers it will not have been altogether in vain.

By CONSECRATION the Elements are *changed* from common bread and wine into true REPRESENTATIVES of the Body and Blood of Christ. The Fathers, our standard divines, and the clergy and laity of this day, properly call these *representatives by the names of the things they signify*, in accordance with the common use of language. It is therefore altogether proper to say that Christ is Present on the Altar by these His Representatives, the appointed symbols of His Body and Blood.

When the Sacrament is *complete*, by the doing of that which the institution commands and requires—the feeding upon these consecrated symbols—then there is another and higher kind of Presence, a Presence real, spiritual, and substantial—Christ giving Himself to the faithful Communicant, as a consequence and the perpetuation of the Incarnation.

This twofold Presence—*representative* by the consecration of the Elements, and *actual* by the communication of Himself to the faithful receiver—satisfies and explains all the expressions quoted by Romanists from the Fathers, and by Sir Robert Phillimore and others from them and from the great divines of the English Church, and RECONCILES THESE EXPRESSIONS WITH OTHERS OF THE SAME WRITERS WHICH SEEM TO HAVE A CONTRARY MEANING.

It is a vain and profitless exercise to quote from the Fathers, or from our standard English divines, isolated passages which seem to have a Romish sense, or that modification of the same sense proposed by Mr. Bennett and his coadjutors, and rebutting these by other passages from the same authors expressing an entirely different meaning, without taking pains to find out the general scope and character of the writing thus abused. It is amusing as well as instructive oftentimes to trace up to the authors from which they were originally taken these stock quotations quoted and requoted by a long succession of controversial writers relying upon each other, and find that the passages in their proper connection are altogether innocent of the meaning they have been put forward to sustain. It is an acknowledged canon of interpretation that figurative language, however copious, must be construed in the sense of plain and unfigurative language used by the same writers. No writer can be fairly judged of except by the general purport of his work. The Scripture has been wrested to intolerable meanings by this use of isolated passages, by the neglect to read every part in the light of the "proportion of faith." So it must be with every written composition.

How worse than idle it is, for instance, to try to make St. Augustine speak in the sense of one or the other of these parties, by the quotation of any number of passages which seem to have either of those meanings, when he has so explicitly informed us that this language is figurative and has no such meaning, and that in his time and before no person was "so silly" as to give to it any such meaning!

The fair and candid application of the principle of interpretation just referred to, that a writer is to be judged of by the general tenor of his work and not by isolated expressions, and the clear recognition of that *double* Presence

above mentioned--REPRESENTATIVE in the Symbols, REAL and SUBSTANTIAL in the Communion of the faithful--will, I am sure, explain and reconcile the seeming contradictions in all the standard Divines of the Church, earlier and later, on the subject of the Eucharist, and effectually vindicate their intelligence and their memory from the aspersions of the depravers of this Holy Sacrament in every direction.





# THE DIVINE LIFE AND THE NEW BIRTH:

WITH A SUPPLEMENT ON

## THE INCARNATION.

BY

The Rev. JAMES CRAIK, D. D.

RECTOR OF CHRIST CHURCH, LOUISVILLE.

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THIRD EDITION.

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Of a former edition of this work *The Guardian* (London) says: "This is a newly cast reproduction, greatly enlarged, of a former work of Dr. Craik's. The present volume is a summary, and for the most part a very valuable and ably-written summary, of church doctrine, soundly and attractively expressed, and contrasted with Roman and Puritan extremes in such a way as to elicit principles and build up the truth conclusively and clearly."—*London Guardian*, February, 1868.

"This is one of the most philosophical treatises yet issued by the American Church."—*Literary Churchman*, Oxford and London.

*The American Church Monthly* for June, 1857, commences a review of the first edition of this work by an earnest deprecation of the passive dependence of churchmen upon *foreign* thinking. The following are among the concluding sentences of this article:

"The book sets forth many other most important points with admirable tightness of logic and great strength and aptness of Scripture quotation and comment; but we are already overdrawing our notice, and must forbear to enter upon them. Altogether the work is timely and judicious. . . . The book has nothing new save the author's method and style of delivery, which of course must be new, else they would not be his; and he is far too earnest a man, and too sound a churchman, to covet the praise of novelty. The work is well adapted to serve as a compendious and convenient

manual of catholic doctrine in those points where a vast majority of American minds stand in most need of enlightenment. On the whole, we know of no book which we would sooner put into the hands of those who have so far outgrown their hereditary prejudices against the Church as to be willing to learn what she really holds, and why."

From many striking illustrations of the opinion above expressed as to the practical uses of this book we take the following letter from one of the ablest lawyers of this country, who had just so far "outgrown" his "hereditary prejudices against the Church as to be willing to learn what she really holds, and why." It is written to the minister who had placed the book in his hands.

"APRIL 17, 1869.

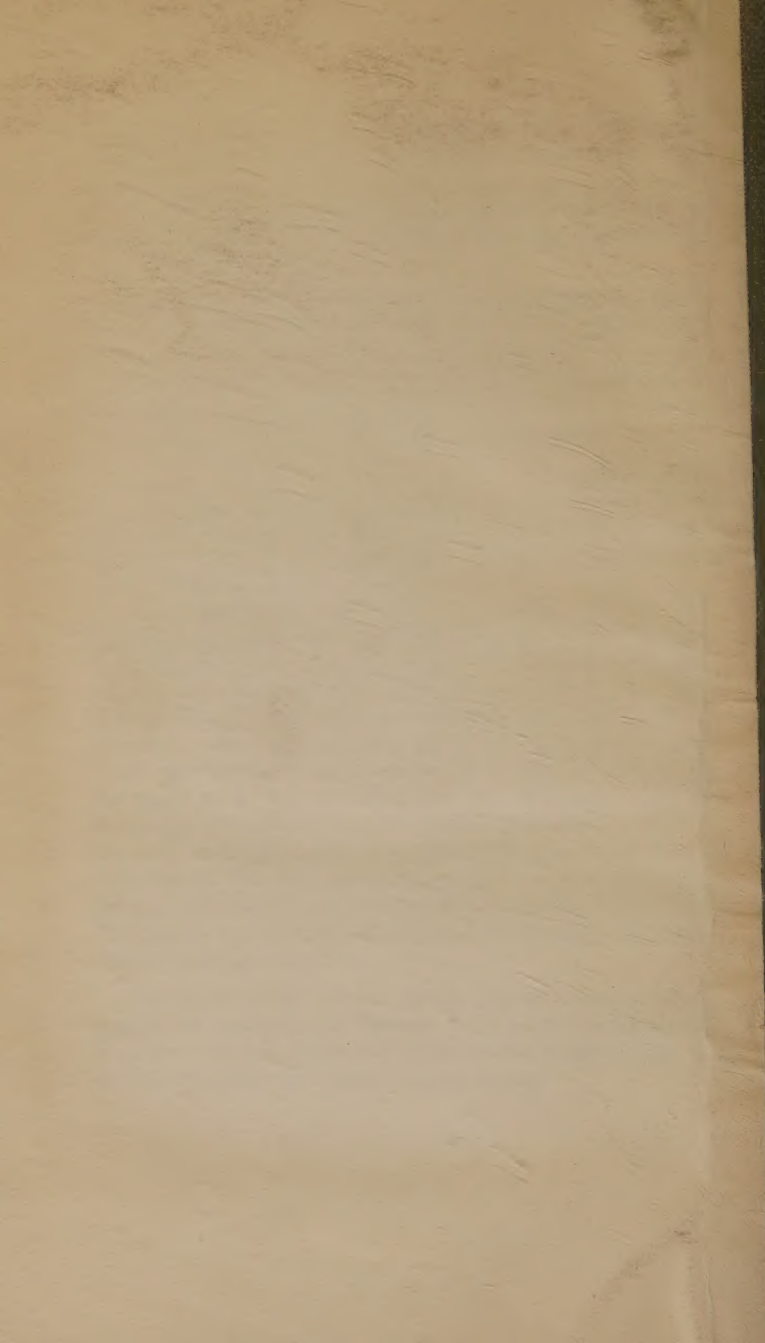
"MY DEAR SIR—I sincerely thank you for the loan of 'The Divine Life and New Birth,' by Dr. Craik. Respect for you induced me to look into the work, but its intrinsic interest compelled me carefully to examine and study it.

"I presume the doctrines announced are those generally of the Episcopal Church, and consequently are not new to its churchmen or intelligent laymen. Still I can not but think that the clearness and fullness with which those doctrines are explained, the research into the scriptures and writings of the early fathers of the primitive Church by which they are sustained, and the profound thought by which they are shown to harmonize the two great works of God in the world as He has created it and his revelation in the Holy Scriptures, are merits of the work justly to be credited to Dr. Craik. His work certainly removes a stumbling-block to belief from the way of those who have been accustomed to regard Calvinism as the only true exposition of the effect of the atonement, and present Christianity as a harmonious whole, which thinking men may sincerely accept and believe."

Only a few weeks since a learned German divine, who has applied for orders in our Church, stated to his friend "that no book ever took such possession of his mind as Craik's Divine Life, and that it caused him to take his present step."

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